

Periodical

JANUARY 23 1943
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AMERICA

**W. EUGENE SHIELS POSTULATES
FREEDOM OF CONSCIENCE**

**ANTOINETTE de BRANGES DESCRIBES
FRANCE'S DARKEST HOUR**

**FLOYD ANDERSON DEMANDS
RADIO-ACTIVE CATHOLICS**

**BENJAMIN L. MASSE EXAMINES
THE PAY-AS-YOU-GO PLAN**



**CONRAD H.
LANZA**

**JOHN
PICK**

**JOHN
LaFARGE**

**WALLACE
FOWLIE**

**NATHANIEL W.
HICKS**

**ANNABEL
COMFORT**



A CATHOLIC REVIEW OF THE WEEK

VOLUME LXVIII

15 CENTS

NUMBER 16

Your Public Library

versus

America

It has been our constant experience that the readers and subscribers to *America* rise to every zealous endeavor, with enthusiasm, generosity and purposefulness.

With a certain chagrin and a dash of dismay we are pondering the reasons for an unique exception to our previous experience.

In our issues of January 2, and January 9, and once again on January 16, we presented what we thought was a wonderful inspiration to Catholics, and particularly to the *America* type of Catholics.

In these advertisements, we offered specifics—whereby the ordinary Catholic and the extraordinary Catholic reader of *America* would extend the region of Catholic thought and American principles through the facilities of the public libraries of the United States.

We confess that we had high expectations. We believed that the readers of *America* would brave the wintry blasts and make straight for the public library and the public librarian. In a few sad words we are forced to admit that our marvellous idea failed to register.

All the past week we have been despairingly opening the mail, hoping that each new letter would tell us that some public library was subscribing to *America*, due to the persuasiveness of yours truly, that yours truly was sending *America* to some public library. Alas, and once more, alas. No one listened to us. No one acted on our suggestions. Not one of the 8,450 public libraries in the United States—outside of those previously subscribing—is receiving this week's copy of *America* as the result of the effort of any one reader of *America*.

Except for this dimout of our fond hopes, the increase in subscriptions to *America* has been most encouraging. But we still hug our hopes. The hope is that you—who have kept on reading thus far—will devise ways and means whereby you can negotiate a subscription to *America* for some public library. It would be grand if you did so. Then, tell us about your experience. Our address is:

THE AMERICA PRESS

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AMERICA

A CATHOLIC REVIEW OF THE WEEK

January 23, 1943

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WHO'S WHO

W. EUGENE SHIELDS, an Associate Editor of *AMERICA* and former professor of history at Loyola University, Chicago, defines the basic freedom—liberty of religion and conscience—under various political and historical conditions, with special emphasis on the unique advantage Americans have always enjoyed under their Constitution. . . . To pay-as-you-go or pay-with-accrued-woe—that is the question taxpayers face. BENJAMIN L. MASSE, another Associate Editor of *AMERICA*, tells which plan he recommends, and why. . . . FLOYD ANDERSON left *AMERICA* (the magazine, not the country) for journalistic and radio work in Wisconsin. Since his column, *Catholic News and Views*, is widely syndicated in the secular press of the West and South, he knows from experience whether radio stations are receptive to Catholic programs. . . . ANTOINETTE DE BRANGES is specially fitted, by birth and education, to interpret to Americans the difficult position of France at the present time. Born in America of a French Father and Franco-American mother, she was educated by the Assumption nuns in Philadelphia, Paris and London. She is married to an American, and lives in the suburbs of Philadelphia. . . . COLONEL CONRAD H. LANZA rests from his arduous task of clarifying *America's* week-by-week position in the war by contributing two columns. . . . JOHN PICK, professor of English at Boston College, has an extensive training to back up his forthcoming book on the poetry of Gerard Manley Hopkins, having studied at the Universities of Notre Dame, Wisconsin, Harvard and Oxford. . . . The PEACE-PLAN SHELF grows by one volume this issue, though with a cautionary demurrer.

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COMMENT ON THE WEEK

A Page and a Column. Never before this has there been such urgent need to get the Catholic message out to all the people. If we are not heard now, while the post-war world is brewing, there is little chance we shall be heard when war's act is over and the curtain rises on peace. But the more there is to say, the less space is there to say it in. Dwindling paper supply has already cramped the newspapers. AMERICA, like many another periodical of this type, is thankful for what paper-space it still enjoys, but an extra page or so is badly needed. What we cannot work by addition, we have done by subtraction—a column from our much valued advertisements; by division—cutting our page of religious Comment in two, so as to form but a single column; and by multiplication: we are multiplying signs and guides, so that the reader, we hope, may more easily follow. Net result number one of all these operations is two more columns of articles, one more column of editorial Comments. Net result number two is the emergence of a definite new column, to point and underline the work of the Church in today's world. Result number three will be just *more* AMERICA. Since correspondents keep telling us they cannot get enough of this good thing, we predict the final net result will be joy.

Budget Message. Every good teacher knows that abstractions can best be communicated to his pupils by comparisons with familiar and concrete realities. But in the case of the 1943-1944 budget, submitted by the President to Congress on January 11, even this pedagogical device is useless. The average citizen has no experience of budgets running to millions of dollars, much less to billions. What good is accomplished by saying that the \$109,000,000,000 requested by the President represents as much money as the Nation spent from its birth in the eighteenth century down to 1932? Or to say that next year we shall spend more than three times the total cost of World War I? This is merely to explain one abstraction by another. After noting, therefore, for the sake of the record, that next year we shall spend \$109,000,000,000—of which ninety-six cents of every dollar will go for war purposes—that the annual interest debt of the Federal Government will then be \$3,000,000,000; that the total debt at the end of next June, unless taxes are increased, will be \$210,549,150,549, we shall only point out that the President's budget message reveals a firm grasp of the essentials of war-time fiscal problems, and thereby assures us that, if Congress cooperates, the Nation will emerge from this war, in spite of astronomical budgets, financially solvent. This will mean, as the President explained, higher taxes even than those we are paying now, some sixteen bil-

lions more, to give his own figure. If Congress agrees with this suggestion, we shall be paying almost half the cost of the war during 1943-1944 by taxation, a healthy percentage never achieved in any previous war.

Price Czar. "Victory," as the President rightly said in his budget message, "cannot be bought with any amount of money, however large." The war has to be won by fighting and suffering on the war fronts and on the home front. Essential to victory on the home front is a rigorous enforcement of price controls and a democratic system of rationing the dwindling supply of consumers' goods. Inflation can be just as disastrous to a nation engaged in total war as a major defeat on land or sea or in the air. And so can an inequitable distribution of available goods and services. The former would lead to a breakdown in our war economy; and the latter would result in bad morale and class strife. The appointment of former Senator Prentiss M. Brown to replace Leon Henderson as head of the Office of Price Administration is a reassuring gesture. Since Mr. Brown piloted the price-control legislation through Congress, he has a thorough understanding of the system he is now called upon to administer. Popular reports that Mr. Brown accepted this appointment with the greatest reluctance may well be true. There is no more thankless post in the whole war effort, and the same pressure groups that ceaselessly stabbed at Mr. Henderson will undoubtedly try to make his successor's administration intolerable. But the great masses of people in this country are solidly behind the new price Czar and expect from him fair and rigorous enforcement of rationing and price controls.

Tolan Committee. Added confirmation of Mr. Roosevelt's warning that appropriations alone cannot win the war was furnished by the final report of the House Committee to Investigate Defense Migration, popularly known as the Tolan Committee. Conceding substantial gains in 1942-production over the low levels of 1941, the Committee nevertheless asserts that production is still "far short of our organized capacity." Until we have "a single civilian agency to centralize war mobilization," according to the Committee Report, we shall never be able to actuate our full productive capacity. Blame for the domination of the war program by large corporations is placed squarely on the Armed Services, which continue to adhere to their traditional procurement policies and still believe that "to let a contract to one of these large corporations is to discharge the obligation of the contracting agency." The Committee repeats its former demand that greater use be made of the facilities

of small business. It warns, also, that unless adequate measures are prepared now, the post-war period will see a new wave of inter-State migration, following on the heels of demobilization and the shift back to peacetime production, that will dwarf the notorious migrations of the "Thirties. Since the Tolan Committee has completely familiarized itself with this problem, and with the related problems of mobilization of manpower for industry and agriculture, it seems a pity to let it go out of existence at this time. Yet, such will be its fate unless the new Congress can be persuaded to continue it.

Minister to Australia. The nomination of the former National Democratic Chairman to the post of American Minister to Australia has aroused a bitter political quarrel. The political angle has been stressed by Republican opponents and has been a sword of division among Democrats. Animosity have been brought out into the open forum of the newspapers. After a long career in politics, Edward J. Flynn, the Minister Designate, must be content to be judged by the record of his political actions and policies. He must also be judged by the members of the Senate Foreign Relations Committee on his competence to fill this most important post in our foreign diplomacy, and on his fitness to be the American diplomatic representative in the Pacific area. The opposition has reached the point of violence. Since the decision is of prime importance to this nation, and since the decision is to be made by a responsible Senate Committee, the reasons pro and con should be considered on a judicial and objective plane. The question at issue is not simply that of Mr. Flynn's personal characteristics. It turns in a very essential manner in these critical times upon the reputation—merited or unmerited—of a prospective appointee.

Ambassador Studs. He's going to England, after all, is malodorous Studs Lonigan. Mr. Farrell's book of that name, which was deleted from a list recommended by the American Library Association for the reading of Englishmen looking for an "interpretation" of America, has been re-included. It is certainly a brow-wrinkler that we demand high moral integrity from political representatives in foreign lands, and at the same time despatch a moral degenerate like Studs to speak to England in our name, in the cultural sphere. As we have been insisting in every possible way, this is the time to stress cultural unity among all the United Nations, not the abnormal and embarrassing traits that sunder us.

Lynchers Indicted. That five persons were lynched in 1942, one more than in 1941, is bad news. One of the persons lynched was dragged through the streets behind a speeding automobile and hanged from a cotton-gin winch. That fifteen instances are reported (by the Tuskegee Institute annual release on lynching statistics) where officers of the law prevented lynchings is better news. Still better news is that of the double indictment on January 12, 1943, by a Federal Grand Jury at Jack-

son, Miss., of four private citizens and a deputy sheriff with violation of Federal civil-rights statutes in the lynching of Howard Wash, Negro, at Laurel, Miss., on the night of October 16, 1942. The four civilians were declared to be "ring leaders" of a mob estimated at between fifty and 100. It is stated that this was the second time in United States history that an indictment of this kind had been returned, and the first time such an indictment had involved an officer of the law. One count of the second indictment charges Holder, the deputy, with refusing to protect the Negro by using "those reasonable means which were available to him, and particularly by not locking a single mob-proof door, the key to which he had in his possession." The lynched man was awaiting a mandatory life sentence. If the same courage is shown in the trial as in the indictment, the beginning of some effective protection against the lynch evil may appear. But the odds are still strongly for the guess that none will testify, there will be no conviction. In the lynching situation the appalling source of fear, insecurity and racial despair is not the mere danger of mob violence. It is the withering consciousness that very rarely for the more than five thousand lynchings recorded in the United States has a conviction been returned.

Iceland. North Africa and the Pacific monopolizing the front page, we hear little of our first military outpost in the present war, Iceland. The Winter issue of the *Scandinavian Review* gives a few glimpses of Americans and Icelanders in contact. It is pretty well known now—Sonia Henie and Jack Oakie notwithstanding—that the main feature of Iceland is not ice. Iceland has plenty of grazing and farming land, though its chief reliance is on its fishing industry. Great Britain is one of its biggest customers; but as the war went on, the Icelanders found that they were exchanging their frozen fish for a vast amount of frozen assets in British Sterling. American Lend-Lease arrangements solved the problem neatly. The United States pays in negotiable dollars for the fish sent to Britain, and collects later from that country. Relations between the 120,000 Icelanders and the militarily secret number of Americans are as good as can be expected. Initial difficulties about the occupation of houses and college dormitories were soon smoothed out. A number of students in the Army of Occupation have obtained permission to attend lectures at the University of Reykjavik. In the United States, about sixty Icelanders are studying on University scholarships provided by the Icelandic Government, amongst them Thorhallur Asgeirsson, son of the former Premier, Asgeir Asgeirsson. During the latter's Premiership, in 1930, Congress presented to Iceland a heroic statue of Leif Ericsson, in honor of the celebration of the thousandth anniversary of the Althing, or Parliament. Some prophets see Iceland as a future member of the British Commonwealth, now that Hitler has definitely broken its link with Denmark. But then, prophets have always to be saying something.

Escape to Laughter. *Weltschmerz*, world-woe, the haunted look and faltering footsteps through the murky jungle of life under a pallid moon, etc.—were all not part of the poetic equipment of Arthur Guiterman. He was above all a happy poet, filled with a warm and kindling humor that can be welcomed these grim days above all. For we do need—yes, let it be whispered—we do need to “escape” from the square-mile factories and assembly-lines and riveting mothers and welding fathers, back into the simple fun of a little innocent human laughter. The deceased poet gave us that; even when serious, he was never gloomy. With his death, Fun’s laughter becomes just a little less infectious; but there will be, let us hope, many more chuckles among the Cherubim.

British Agriculture. Incredible as the task appeared, Great Britain, a country that was only forty per cent self-sufficient in food, has been transformed to supplying more than two-thirds of its own food sustenance. Says Raymond Daniell, in a special cable of January 11 to the *New York Times*, the “goal has not been achieved, but it has been approached.” Success is not to be credited wholly to improved methods of farming; for in 1930 Great Britain was raising seventeen hundredweight of wheat an acre, compared with an average of seven and a half hundredweight in the United States. This year’s crops alone, it is estimated, spared 1,000,000 tons of shipping for the war. All this was done in spite of the fact that between the last war and this one Britain’s population increased nearly 7,000,000, yet at the same time the arable land decreased by 2,500,000 acres because of town-planning, building-projects and airport-construction. Reclamation of unused land and transformation in part of a grazing into a crop-raising country have contributed, as well as guaranteed prices for all important farm products. Milk has increased, beef and mutton have been preserved. Not revolution, but planned cooperation between owners, farmers and farm-workers has speeded the work. We in America can learn a primary lesson from Britain’s new-found agriculture.

Non Angeli Sed...—We have long cherished a theory that the medieval problem about the angels dancing on the point of a needle really stemmed from some hoary professorial joke, greeted annually with counterfeited glee (or with uncounterfeited horse-laughes) by the scholastic youth of Paris, Bologna or Salamanca. This theory we now regretfully abandon, in the face of reality as presented by the *New York press*. The problem, it would appear, had more sense to it than met the eyes of the past few centuries; and to Soviet Russia goes the honor of its solution. Even if it has been, at times, the theme of a jest, the German armies are now finding it no laughing matter. The press, in a word, reports that the Russians have recaptured “thirteen populated points.” Populated, one must presume, from Archangel.

UNDERSCORINGS

VACUUM-CLEANING the invaded countries for desperately-needed “scrap,” the Germans have confiscated even church bells, leaving only a few to warn of air-raids. A new Nazi decree prohibits church services on Saints’ Days in Poland. No longer, for example, may the Poles hail the Blessed Virgin, on May 3, as the “Patroness of the Polish Republic.”

► Undaunted by decrees and disasters, the Poles continue their resistance. Latest manifestation is the “Front of Poland’s Rebirth,” an underground federation of all Catholic Poles. A blend of true patriotism and real Catholicism is the spirit of the new “Front,” the purpose of which is to reintroduce vital Catholicism into Poland and thence into the whole world. No vague project, the “Front” proposes definite objectives such as specific social reforms.

► Archbishop Spellman, Military Vicar of the global Army-Navy Diocese, is to have another Episcopal adjutant. Most Reverend William T. McCarty, Provincial of the Baltimore Redemptorists, will be consecrated by the Archbishop, as Titular of Anea and Military Delegate, on January 25. Co-Consecrators will be Bishop Molloy of Brooklyn, Bishop O’Hara, Military Delegate. Bishop Murray of Saskatoon, Canada, will preach.

► Five of the many long-vacant Spanish Sees were filled by Papal appointments recently. Barcelona, Madrid, Salamanca, Ciudad Real and Jaen are the dioceses of the Bishops-elect. Other elevations are expected shortly to staff the nine or more Sees still without Bishops. The old Spanish Kings had the privilege of submitting three candidates from whom the Pope would select a Bishop. A revised agreement gives the Pope the right to designate three men from whom the Government will designate the incumbent.

► Jacques Maritain, distinguished philosopher, was feted on his sixtieth birthday, January 9, at the Waldorf-Astoria. Brilliant tributes in French and English and the presentation of a volume of essays written by M. Maritain’s friends were the highlights of the affair.

► Some years ago, in the depth of Mexico’s fierce persecution of religion, the thought seemed but a dream of a day to come when the Sacred Body and Blood of our Saviour would again be borne in triumph through the streets of a Mexican city. Yet that day has come, and now is seen in the Mexican See-city of Tulancingo on the Feast of Christ the King, the last Sunday of October, of this year. The Most Rev. Miguel Dario Miranda, Bishop of Tulancingo, announced in his late pastoral letter that this year will see in that city its first Diocesan Eucharistic Congress. Let us hope that it will be frequented by American visitors, as far as war-time obstacles and restrictions will permit. Again comes into play the rule of compensation in the fortunes of the Church. While persecution and death ravage the Bride of Christ in Europe and the Far East, the clouds lift here nearby, and less shall we need to speak of “No God next door.”

THE NATION AT WAR

RUSSIAN offensives are continuing to advance. Best progress is now in the north Caucasus, where the Germans are withdrawing. They are covering their retreat by planting land-mines behind them, which are powerful enough to blow up any tank or vehicles. Mines are easily hidden under sand, snow or even mud, but hiding requires work if the ground is solid. In Caucasia, on account of mountains, detours around mined valleys are not practicable. The mines must be found and removed—a dangerous and tiresome task—while the Germans march off. Fierce battles are being fought near the Don River. Each side claims to be inflicting enormous losses on the other. This Russian advance is slowing down. The northern advance claims the capture of Velikiye Luki. The Germans have denied this, and now the Russians declare that all Germans are liars and that nothing they say should be believed. To Germany V. Luki is a base, or ring of forts, around the town of that name. To the Russians it is the town only. It would be possible to pass between forts and reach the town. In 1914, Liège in Belgium was so captured, while the forts held out, and this may have happened at V. Luki.

Information from Russia is that the population under its jurisdiction is around 133,000,000, with 60,000,000 others under Axis domination. Occupied Russia is the most fertile section, and hunger is appearing in unoccupied Russian cities. Production of munitions is increasing, but is not equal to what it was before the Axis captured the principal mining areas, and the best part of the previous industrial region. Lend-Lease material is steadily going to Russia, in large quantities. A small part goes to the bottom of the sea; some is lost through the bombing of Murmansk and the railroad leading south from there; most arrives at its destination. Supplementing their own resources, this has been sufficient to keep the Russian armies supplied. However, losses in modern battles are high even for the winner, and hints are appearing that the Allies should not expect Russia to attack forever, but should do a little fighting of their own.

The Allies are preparing to do this, although not much fighting is going on right now. The Japanese are holding out in north New Guinea, but this is a small affair, apparently near its end. In Tunisia, opposite Bizerte, the British captured a hill, but gave it up next day in view of the Axis artillery fire. French troops in south Tunisia are fighting hard, and are indeed a valuable ally. A major advance by us in Tunisia, according to what appears to be an inspired statement, has been postponed until the end of February. The rainy season is on, they say, and the mud prevents tank operations.

The Axis submarine campaign remains serious. Our forces overseas are increasing, and to keep them supplied requires more ships. And we must keep Russia and Great Britain in food. We are not sinking enough submarines to abate their remaining an important factor in the war.

COL. CONRAD H. LANZA

WASHINGTON FRONT

WITH the President's message out of the way, and the staggering budget neither worse nor better than was hoped or feared, the focus of interest shifted back to Congress. There, except for flurries in the war agencies—and barring any stunning setback or success in the war itself—the interest will remain for some time.

Last week I described the impression that Congress is making on itself as one of bewilderment. That initial sensation seems now to have shifted to another equally irrelevant one, namely, curiosity. I mean that Congress simply does not know now how it is going to behave, but that it is dying to know. It is certain that nobody was more surprised at Congress in its last session than was Congress itself. The Congress is hoping that this time the surprise will be more agreeable.

There are at this time indications that this latter hope will be fulfilled. All hands seem to have accepted with relief the lapidary dictum of Speaker Rayburn that Congress "cannot administer the laws it makes nor manage the wars it declares." In other words, Congress is not the executive branch of the Government, and a lot of its troubles in the past have come from its sense of frustration in the conduct of the war itself and its constant attempts to interfere in its conduct.

On the other hand, Congress has the right and the duty to examine constantly whether the laws it has made and handed over to the Chief Executive for administration are really the proper kind of laws it should have made. It has the further duty to repeal or amend those laws if it finds that they were not proper, in whole or in part. Moreover, the Congress has the further duty and right to inspect the manner of the administration of its laws. I do not know if this is a constitutional right, but it certainly is a prescriptive one. On these two fields, too, there are indications that Congress will make a new and better record than in the past.

On one other point, Congress has made a big noise, which may be only noise. In a sort of declaration of independence, its leaders announced that hereafter Congress will write its own laws, instead of receiving them ready-made from the White House and the Departments. On this point I share the skepticism of most observers. The brutal fact is that Congress, as it has been organized these twenty-five years, is simply not capable of writing its own laws. It has neither the research facilities for this nor the type of leadership that is capable of viewing a question in its entirety. Moreover, no Senator or Representative has the power of studying intimately any but a small minority of the questions that require laws. Only small groups can specialize in certain fields and the rest must take their word for it.

Lastly, the President will remain the head of the majority party as well as Chief Executive. He will undoubtedly continue to exercise that secondary function as in the past. The party leaders would not have it otherwise.

WILFRID PARSONS

RELIGIOUS FREEDOM A NECESSITY TO PRESERVE POST-WAR WORLD

W. EUGENE SHIELS

WHAT common stand may Christians take in guaranteeing freedom of religion in the post-war world? What need is there for this stand? What rights govern the case? What are our precise principles? These questions force themselves upon us today, as we draw our plans for the world of tomorrow.

In the five years of Austrian history before 1938, religion proved the sole force capable of forestalling a conquest by Nazi ideology. The clear vision of what a pagan invasion would mean, a vision fortified by Catholic truth, gave the people of that unhappy country the will to resist the satanic blandishments and appeals of the new doctrine. Until brute force—400,000 men armed with all modern battle equipment—overran them, they preserved their national identity.

Since that day Austria has suffered serious persecution in religion. The sorry tale moves men everywhere to condemn such intolerance as utterly inhuman and consonant only with a breed of might, blood and iron.

Nor does sympathy alone clinch the argument. The point takes on insistence from the certain fact that our world cannot have an ordered peace, if one or two important segments of that world deny their citizens the elemental rights of mankind. Peoples today are linked together closely by our rapid means of movement and communication. The terrible war has bound them more closely in a spiritual unity, as they beg for liberation from the conquering tyrants. A post-war division into part-free and part-slave would leave the greatest instability, mutual suspicion, hostility, jealousy and envy. It is, then, imperative that the peace settlement attack this problem.

Trusting hands that on every side stretch forth to America, with their appeal to release them from bondage and to give back to them their human rights, bring us the message in all its poignant truth. Serbs and Croats, Slovenes, Czechs and Norwegians, Poles and Dutch, Lithuanians, many of the Germans themselves, testify to the oppression of their Faith. Korea and China tell the same story. Russia seems to have abated somewhat in her pressure, but the Constitution of 1936 still retains the diabolically clever Article 124: "Freedom of religious worship and freedom of anti-religious propaganda shall be recognized for all citizens." Religion knows no freedom where citizens have the power to molest and disintegrate the Church.

Nor is the picture yet complete. Many other

lands, while not officially indulging in persecution, still retain most effective obstacles to liberty in religion. No Mohammedan may embrace another faith without enormous personal loss. Similarly in many a region of the Far East where paganism reigns, society automatically ostracizes one who becomes a Christian.

In the Western World some nations give special rights to particular religions. Such are England, the Scandinavian countries, the Hispanic peninsula, and the republics of Latin America. In all these territories members of non-privileged religious bodies possess, in varying degrees, a considerable latitude in public right. They may hold office, maintain schools and church societies according to the tenets of their communions, incorporate in law, and enjoy the full protection of the police power. In spite of these prerogatives, minority groups find themselves limited in their activities according to local circumstances.

Our own country provides a unique juridical freedom for religion. We should none the less remember that our law in the matter did not come to us as the result of any large-hearted idealism on the part of the Reformers, their children, or anyone else. Our fathers learned by experience what unmerited privilege and stubborn haughtiness could accomplish in this field. There was a fight for it, a fight, in fact, which led directly into our Revolution. The proponents of religious establishment in Virginia met a determined opposition among their fellow citizens. As a result of this conflict, Virginia issued her famous Bill of Rights of 1776, and fifteen years later the Federal Constitution took from the same general origin a foundation stone of our liberty in the First Amendment. Since that date America has been in reality the refuge and the home of the free.

The system has brought us many benefits, prevented many hardships. In time, we lived down the bitter memories of Colonial days, the distrusts and antipathies incident upon narrow views and the persistence of ignorant traditions. No longer does a fair-minded population rejoice in Guy Fawkes Day, in sermons redolent of witch-hunting and puritanical "righteousness." Some scattered groups now and then make a fire-brand of religion. Fraternities, civic bodies, professional associations occasionally lose their poise. But, in the large, it seems that the country remains as free of these improper influences as one could reasonably expect.

America would appear, then, to be in a rather good position to urge religious freedom on the post-war world. But before we do that, it may help to clarify our plans if we ask a forthright question. What is the irreducible minimum of religious liberty?

Religious liberty does not mean that men are free to serve God or not to serve Him, nor that they choose whatever way pleases them in the matter. It means something quite different, namely, that every man has the right by nature (and not by some grant of government) to follow his conscience, that is, to serve God as he sees God wants to be served. He must try to find the true religion. He must follow the light as God gives him to see. He has the duty, and the right, so to act. He must follow his conscience, whether correct or erroneous, though certainly if he sees it to be in error he is obliged to seek a way out of the error to the truth. This right to follow conscience comes from the duty to do the very same thing. That is why we have the right, so that we may perform the duty.

Surely no one would claim a right to do a wrong, or to pursue error in belief or conduct. But the point here is that the immediate and primary guide given men by their Creator is their intelligence as it apprehends objective morality. We tolerate—if possible—erroneous thinking and conduct, as we forbear the ignorant and the wayward. We approve, however, the sincere person who does what he sees as right. Nathaniel, we recall, was singled out as the man "without guile."

Religion includes three essential acts: belief, worship, and moral conduct in accordance with that belief and worship. And the irreducible minimum of protection for this freedom requires that a man be allowed to hold the beliefs, perform the acts of worship, and keep to the code of morals given him by his Maker. Anything less than this is absolute tyranny and could not be tolerated in a treaty of world peace. No government would in this matter have the right to tell other governments to mind their own business and leave it to its own concerns. It simply has not any just power to deny this minimum to a human being.

In the Catholic Church this doctrine has always stood preeminent. Perhaps this fact appears nowhere more clearly than in the great tribunal of reconciliation, the Sacrament of Penance. King and pauper, priest and people, alike submit to its demands that man recognize the right and the wrong, admit his fault, make recompense for transgressions and promise henceforth to follow the paths of justice. And the primary question there answered is always the same. Our first duty is to follow our conscience, to do good and avoid evil.

There is the difficulty, that every man will not "see it whole," will not have the light of Faith or of Grace unless and until it be given him. To that point the old scholastic dictum—*Facienti quod est in se Deus non denegat gratiam* (God is not unmindful of man's sincere and honest efforts)—has the solution. A man serves God according as he follows his conscience. Canon Law protects this posi-

tion with its statement (Canon 1351): "No one may be forced against his will to adhere to the Catholic Faith." That canon comes down to us from remote medieval times and, even if the law was violated on occasion, the law still stands. It is forever improper to persecute anyone into membership in the Church. In this matter, of course, the Church is merely restating, as she has often done in other affairs, the plain conclusions of natural law.

These words do not imply that a man has the right to refuse allegiance to the true religion. Leo XIII stated the Catholic doctrine on this subject, in the following words of *Immortale Dei*:

The gravest obligation requires the acceptance and practice, not of the religion which one may choose, but of that which God prescribes and which is known by certain and indubitable marks to be the true one. Nevertheless the plain fact is that Divine Providence permits some men to remain for a time in ignorance of the full Revelation of His Will. But normal men are never in ignorance of what their consciences dictate. They are always bound to follow their lights and, as a corollary, they always have the right to do so.

This paper has in view the urgent need for religion to operate in our world. Without religion the world will destroy itself. Without religion, all the panaceas of political and social theory will fail to bring peace. It is essential that all have a chance to make active their service of God, to the end that some decent order animate the life of men.

One would wish that all men professed the one true Faith. That is the ultimate desire of our Saviour, "that there be one fold, and one Shepherd." Until that time comes, we must indeed work for its consummation, but in the meantime we must deal with things as they are. As Father Vermeersch says in his *Tolerance*:

Heresy is no longer the social offense that it once was. In the seventeenth century in France it was stated as an incontrovertible axiom that "for a State to maintain itself in peace there must be one King, one Law, one Faith." This idea is no longer accepted or acceptable, for agreement on the subject of religion is no more at the base of our societies. (Page 179.)

Freedom to follow one's conscience is, then, a right of nature. There is indeed a higher ground for this right, in the case of the revealed religion of Christ. The direct revelation of God, and the direct command to follow that revelation, give a Divine right of freedom to that religion. But, as has been said, not every one knows the full meaning of that revelation and command, and for those without this knowledge the natural rights of conscience remain indestructible.

Thus far the discussion has considered the individual right. Religion, however, lives in religious organization, and in the world there are various organized religions. From those two points arise several complicated situations.

At the outset, religious liberty is one thing, broad religious activity quite another. Every State must preserve the true religion; so, too, every State must respect the right of religious liberty. But not every State must allow the broadest religious activity.

Take the country where almost everyone pro-

fesses the same religion. (Prescind for the moment from whether or no this be the true and one revealed religion. For everyone has his duty of conscience, his duty to serve God as he sees the will of God.) In such a territory the Government must protect the public peace. As our American law has held: "To prohibit the open, public and explicit denial of the popular religion of a country, is a necessary measure to preserve the tranquillity of a Government." And Government may have the duty of putting limits on the activities of people holding other religious ideas, to preserve the peace, to preserve the right of religious freedom against assault. This every just Government must do.

Suppose that some country having a quite uniform religious picture admits immigrants of another religion. Must it give the immigrant group the fullest privileges in propagating its cult? Not unless that group can demonstrate, to the conviction of the State, a special Divine mandate to carry on its activity. Here we have the question of applying moral principles. It might even happen in the dispensation of Providence that Pilate be called upon to use his authority. The principle works both ways, because it is true, and Our Lord recognized the power of Pilate.

Government, then, must guard both the individual's rights and the people's religion. And it may use force to protect both. Just as it need not grant entrance to immigrants unless it so desires—unless there be absolutely no other place in the world to live—so it may limit the religious conduct of immigrants in accordance with its own conditions. If, in this case, religious zeal still drives one to enter a country and advance the cause of his belief, he does so at his own risk, as have many martyrs since the beginning of our dispensation. And indeed the blood of martyrs has ever been the seed of Christians. The number of questions connected with this topic is endless—their main lines are clear.

In planning for a just and workable post-war program of religious freedom, three points stand out as beyond all cavil and absolutely necessary. First of all, every Government must protect the right of the individual to belief, worship and conduct, according to his conscience. Beyond this, government should by proper means assist men in this fundamental service of God. Secondly, no one may be allowed to attack religion, whether by physical force or by the moral force called propaganda.

Thirdly, force may not justly be brought to bear from any quarter against a government which honestly does its duty to the religion of its people. The sword and religion do not mix. If we are at present not allowed to carry the true Faith into any country, let us use the weapons of God to win our way into that field. Those weapons are, primarily, God's grace, which we can gain for that people by our prayers and good works. And, in the last place, there are the good example and the persuasion of Divine reason, that will admit us to the chance to spread the doctrine of Christ. Using these means we shall be within all law, Human and Divine. And we shall be well on the road to bringing all men into the Kingdom of Christ.

PAY-AS-YOU-GO PLAN EASES TAX BURDEN

BENJAMIN L. MASSE

ON March 15, John Q. Citizen and about 27,500,000 fellow Americans will pay the first instalment on their 1942 income tax—or the Government hopes they will. Thereafter, at quarterly intervals, they will make similar payments. By the night of December 15, 1943, if there have been no defaults along the way, they will have canceled their 1942 tax debt to Uncle Sam. As far as their Government is concerned, they will have the buoyant feeling of being out of the red.

But will they? All during the time they are making payments on their 1942 income tax, they will also be earning taxable wages, or salaries, or receiving income from some other source. Technically, they won't owe the Treasury a cent on this income, since the first payment on it, according to present law, will not fall due until March, 1944. But in reality the obligation, even though deferred, will weigh on them almost as much as any other debt would.

Thus, under our present tax laws, John Q. Citizen is never really free from debt to his Government. He uses current income to pay last year's tax, but the current income is taxable, too. He is always just one year behind. He never manages to catch up. Only when he dies are the books finally balanced, as his heirs then find out.

Theoretically, of course, John Q. Citizen might lay aside something from current income to pay the taxes on it when they fall due in the following year. He might, for instance, during 1942 have saved enough, while paying on his 1941 income, to meet the March 15, 1943 instalment. Some people manage to do this. But if the Gallup Poll can be trusted in a matter of this kind, three-fourths of all taxpayers have not saved anything from their 1942 incomes to meet the payment due this coming March. Either they have never paid an income tax before—about half of the estimated 27,500,000 who will pay an income tax this year are paying it for the first time—and consequently do not realize what they are in for; or, realizing well enough what March 15 will bring, have been too burdened with payments on their 1941 income to put anything aside.

Right now, predictions are plentiful that there will be a great many defaulters on March 15, either from ignorance or from inability to pay. Even the Treasury shows signs of perturbation, since not so long ago it announced that it would permit taxpayers in financial difficulties to pay the March 15 obligation on the instalment plan.

Practically everyone now admits that the practice of paying last year's taxes out of this year's income is a bad system and should be abandoned.

We ought to be on a pay-as-you-go basis, i.e., we ought to pay current taxes out of current income. This procedure would make for efficiency in collections, thereby helping the Treasury, and would be less burdensome on the taxpayer than is the present system.

Furthermore, it would strengthen the fiscal structure of our war economy. Last week, the President told Congress it would be necessary to raise the almost incomprehensible sum of \$50,000,000,000 by means of taxation to pay in part for the estimated \$109,000,000,000 we shall spend in the fiscal year 1943-44. Unless this sum is raised by taxing the people in this unprecedented way, it will be almost impossible to avert a suicidal inflation; for if the Government cannot get this money from the people through taxes and loans, the banks will have to create it, with the result that billions in "invisible greenbacks" will exert terrific pressure on our precariously balanced price structure.

Now the best way to collect this huge sum from the people is by the imposition of a withholding tax at the source, coupled with some form of forced savings. But under our present system of tax payment, it is virtually impossible to impose on taxpayers either a withholding tax or a system of forced savings of the necessary magnitude. The reason is that, if this were attempted, we would be taxed twice on current income. We would be paying a tax on last year's income and on this year's income at the same time. Therefore, if we are to withhold taxes at the source, i.e., deduct them from wages and dividends and other payments, so that they never have a chance to flood the money-stream, or if we are to embark on a policy of forced savings, we shall have to put our tax system on a pay-as-you-go basis. The question is no longer the desirability or necessity of this change, but how it can most easily be brought about.

The plan most prominently mentioned at this time was excogitated by Beardsley Ruml, chairman of the New York Federal Reserve Bank. Mr. Ruml has proposed a slight change in the Treasury's bookkeeping whereby taxes paid this year would count for 1943, and the taxes due on income for 1942 would simply be skipped. That is all there is to it. In fact, the plan is so simple that the average person feels there must be something wrong with it. It looks too much like a piece of financial legerdemain.

There is, however, no longer any reason to doubt the feasibility of the Ruml Plan. It has been discussed in the press and debated by experts for almost a year now, and very few solid objections remain to bar its acceptance by Congress and the Treasury. There is still in Washington an understandable repugnance to "forgive" a year's taxes, and there is some suspicion that the Government stands to lose in some way. Furthermore, it is felt that big taxpayers, if their 1943 incomes are notably less than their incomes for 1942, will gather a "windfall."

These difficulties do not seem insuperable. If the law is so drawn that the 1943 tax will be based on either the 1942 or 1943 income, whichever is the

greater, there will be no "windfall." And since, in that case, the same amount of money will come to the Treasury, whether the taxes are regarded as payment on the 1942 or the 1943 income, there will be no *immediate* loss to Mr. Morgenthau.

There will be, it is true, an ultimate loss, namely, the year's taxes that were skipped, but this loss will be spread over the lifetime of present taxpayers. It will be noticed only when each taxpayer dies. Nor will this be a total loss, since some of the money will eventually flow to the Treasury in the form of gift or inheritance taxes. Finally, whatever be the loss, it will be notably offset by the greater efficiency in collection made possible by being on a pay-as-you-go basis, as well as by the introduction of a withholding tax.

To avoid undue leniency to taxpayers, it has been suggested by opponents of the Ruml Plan that the taxes for both 1942 and 1943 be paid out of this year's income. If this suggestion were adopted, the country without doubt would be on a pay-as-you-go basis, but many a taxpayer would be bankrupt, and thousands more would groan under an intolerable burden.

A man with an income of \$50,000 is at present obliged to pay the Government exactly \$25,811, exclusive of the victory tax. It is obviously impossible for such a man to pay taxes for two years out of one year's income. And the impossibility grows in the higher brackets.

It has also been suggested that the taxes for 1942, or for whatever year is skipped, be paid off over a period of five or ten or twenty years, so that on some future day, say January 15, 1953, the country, without remitting any taxes now due, would be on a pay-as-you-go basis. This proposal, while complicating the problem of collections, merits further study. It involves, though, the admission that present tax rates could be jumped another five or ten or twenty per cent; since, if this were not so, it would be impossible for taxpayers to meet the taxes on their 1943 incomes and pay at the same time a percentage of the debt due on their 1942 incomes.

Another suggestion that is winning favor in some Governmental quarters would forgive only the normal tax for 1942. The regular surtaxes would be paid, together with the entire 1943 tax, out of current income. Whether this is financially possible, especially for taxpayers in the higher brackets, is something for experts to figure out. If the Ruml Plan could be amended in this way, many of the objections to it would disappear. There would certainly no longer be ground for suspecting, rightly or wrongly, that the Plan favors rich over poor.

The Ruml Plan, in spite of real or imaginary defects, remains the best and simplest way yet proposed to put the nation's taxpayers on a pay-as-you-go basis. If the "bugs" in it cannot be removed by study and discussion, Congress must decide whether it is better to take it as it stands or struggle along under the present unsatisfactory system of "debt" taxation. In this dilemma, the present writer would cast a wavering vote for the Ruml Plan.

CATHOLICS SLEEP AT THE SWITCH AS OTHERS RIDE THE ETHER WAYS

FLOYD ANDERSON

ARE we waiting for television before we make a serious effort to use the radio for Catholic purposes? Or what is wrong with us? Is it lethargy? Is it lack of knowledge of the possibilities? Or don't we realize what we can do, what we should do, what we are almost duty bound to do?

Of course Catholic radio programs have made tremendous strides in the past few years. Some have seen the possibilities of the radio apostolate and are trying to spread the word of these possibilities. But, comparing the results with the possibilities, it would seem almost as though they had not been heard.

The Catholic Hour is heard each Sunday on more than 100 stations; the Ave Maria Hour over some 160 stations. The Living God series was carried by 106 stations this year. Sixty-five stations carry the transcribed Sacred Heart program, with well over 300 individual station-broadcasts per week. On Columbus Day, the Knights of Columbus Councils throughout the country sponsored a large number of local broadcasts. But must the matter end there? Are we letting a great opportunity slip out of our grasp?

This time of war is also a time of turning to God. People everywhere, out of the depths of their anxieties, are reaching out, searching for the truth.

But they are not likely to enter the doors of a Catholic church seeking that truth. They are not likely to buy a Catholic newspaper or magazine to read what the Catholic Church teaches and does. They are not even too likely to ask a Catholic friend.

But they will listen to the radio. With their tires wearing out, with gasoline-rationing holding them at home, they will listen to the radio more than ever before. And, if a Catholic program comes on, they will listen to the Catholic program. We've got them at home, in the easy-chair, in a receptive mood listening to the radio.

And what are we Catholics doing about it? Why, we're sitting at home, too, in the easy-chair, in a receptive mood listening to the radio.

But let's look at the figures. The Northwestern edition of *Movie-Radio Guide* lists all the programs each week for fifty-three radio stations. Making allowances for those stations which broadcast only part-time, that represents roughly 700 hours of broadcasting each week. A check of a recent issue showed that out of those 700 hours, only eight and three-quarter hours were devoted to Catholic pro-

grams, as designated by the title of the program. Those were carried by eighteen stations.

This listening does not include all the radio stations in the area covered. Some of the stations not listed undoubtedly have their Catholic programs, but presumably the proportions will not be different from the fifty-three stations that are listed. Those fifty-three stations are probably the more important stations in that section of the country. On the basis of this survey, only eighteen stations out of the fifty-three carried a Catholic program. Thirty-five stations did not carry even a fifteen-minute Catholic program a week.

Of that grand total of eight and three-quarter hours of Catholic programs (out of 700 hours broadcast), four and one-half hours were represented by the Catholic Hour, carried by nine stations. An hour-and-a-half were taken by the Magnificat Hour, broadcast over three stations by the Catholic Information Bureaus of Superior, Wisconsin, and Duluth, Minnesota.

That's the way the situation is today: a great opportunity for Catholic apologetics, a more eager and receptive listening audience than ever before, a better chance than ever before to get good time on the radio. And we are letting George do it—meaning the non-Catholic religious programs.

There is no reason why this should be the case. But, as it stands, it presents a great opportunity for Catholic organizations throughout the United States to sponsor their own programs on their local radio stations.

The law requires that radio stations shall be operated in the public interest; hence they are bound to carry free of charge a reasonable proportion of programs in the "public interest"—religious, educational, informative programs. Any radio station in a community with an appreciable number of Catholics should carry at least one Catholic program free of charge.

However, this is not stipulated in so many words in the laws. The duty to take religious programs is implicit in the law, not explicit; and even if a station takes a Catholic program, it lies in the director's discretion to assign it to a good or a bad time of day.

Also, the radio station is not obligated to take a Catholic program at all unless it is really good. It should be well prepared and well presented. A Catholic program has a definite standard to meet. What can we do about it?

First, the radio time must be secured. Almost every radio station has a few gaps in its schedule, which are filled by recorded music, etc. Usually, if approached in the proper spirit, the program director of the station would be willing to allot, without cost, one of such periods to a local Catholic program. It is important to endeavor to secure a good time. The day-time audience is usually composed of women and children, but from about six or seven in the evening, as well as throughout the day on Sunday, the entire family may listen. The evening hours are naturally the best time for the Catholic program, but also the most lucrative for the station.

Second, the type of program must be decided. It is necessary to determine this before approaching the radio station's program director, because he will want to know what you have to offer.

For general purposes, the program should appeal to both Catholics and non-Catholics. Larger listening audiences would be available, and more good should result from such a program than one for Catholics alone.

There are various types of programs from which one may choose. One may consist of an exposition of Catholic doctrine; another, of a discussion of various Papal Encyclicals, such as those on the social problem; or comment from the Catholic viewpoint on current topics, such as the various plans for peace. For a fifteen-minute program, such a talk would be sufficient, with the musical theme introducing the program, the preliminary announcement, and the closing announcement of the following week's discussion and speaker.

A half-hour program would allow more variety. Probably a talk should not exceed fifteen or twenty minutes, for one occupying a full half-hour might drag. At any rate, it would keep away listeners who might not like a talk but would listen to some other method of presentation.

The first half of such a program could consist of a talk by a layman, such as outlined above. After a musical number, the second half might contain a summary of the Catholic news of the week, or a question-and-answer period. The advantage of either of these is that, if the talk should run over its scheduled time, a question or two could be dropped, or news items omitted, to keep within the time limit.

One program similar to the above followed this schedule:

1. Musical theme of program, about fifteen or twenty seconds.
2. Introductory announcement, by station announcer.
3. A Catholic commentary on some timely topic, interesting to non-Catholics as well as Catholics. Twelve to fifteen minutes.
4. Legion of Decency rating of motion pictures appearing at local theaters during the following week. This rating gave the names of the motion pictures but not of the theaters, listing first the classification and then all coming pictures in each such classification. Two minutes.
5. Musical number, to provide a break between the two parts of the program. Two to three minutes.
6. Question and answer period. Usually there were enough questions mailed to the station to fill this

period; if not, interesting and timely questions were taken from various Catholic papers or magazines, or from Father Conway's "Question Box."

7. This particular program closed with a recitation of the Divine Praises, the closing announcement of the following week's program and, finally, the theme song, again for about fifteen or twenty seconds.

The question-and-answer period, mentioned under No. 6, was sometimes varied by having a round-table discussion on some Catholic doctrine, such as confession, or some point raised in a question which could not be covered adequately in brief. These question-and-answer discussions were always handled by a priest—that is, laymen would ask the questions sent in, but the answers would be given by a priest. The reason was that the priest's reply would naturally have more authority than that of any layman. The round-table discussion was handled by the same priest and two laymen, discussing informally the points involved. This was all done from script, of course.

The third point in the plan of procedure is the choice of participants in the radio program. It is, of course, important that those speakers should have good radio voices. It might even be advisable to pick a few men who would be interested in such work, and ask them to go to the radio station, where an announcer or program director may be willing to judge the merits of their voices for broadcasting. Or each may take a program or two at the beginning of the series.

The question of music is not too difficult. For a fifteen-minute program, a few bars of organ music may suffice, or part of a record. For a half-hour program, with a full musical number in the middle, more attention must be paid to music. If a good local chorus is available, it should be used. If not, there are many satisfactory recordings. There is naturally quite an advantage in using "live" music and having local singers. But it is not too great a disadvantage to use recorded music, and it often saves considerable difficulty.

The organization sponsoring such a radio program should not forget the uses of publicity, which will increase the listening audience, aid in maintaining a favorable position with the radio station, and focus more attention on the sponsor.

There are many ways of obtaining such publicity: pulpit announcements, notices on bulletin boards, news items in local and diocesan papers (supplemented by advertisements, which sometimes work wonders in increasing the news space you get), word of mouth.

And last, but by no means least, be sure to let the radio station know how much your program is liked. When friends tell you they like the program, even before you thank them, ask them to drop a note to the station. It will do wonders in building up your program.

It is really easy to start your own Catholic radio program. The harder part is to keep it going. But it is like the first swim of the year—if you dawdle along the beach, dipping your toe in the water to test the temperature, it gets colder all the time. But if you splash in and get thoroughly ducked, the water is fine. Come on in.

THE PAIN AND THE GLORY OF FRANCE'S DARKEST HOUR

ANTOINETTE de BRANGES

FRANCE should not be judged on the effects of defeat, but on her acceptance of sacrifice, for she went to war with Germany in 1939, without Russia, without the Balkans, without Italy, without the United States, without a prepared England, which meant, for herself, by every human calculation, only certain disaster.

On September 3, 1939, France engaged in war with Germany for the second time in twenty-five years. Between 1914 and 1918, close to 2,000,000 Frenchmen had fallen. In a population of 40,000,000, this meant nearly a man from every household. Great areas in the north and east of France were still barren wasteland. The rural populations that had once lived under the verdant foliage, and tended the green fields, had long since been evacuated. Nor had they returned when the fighting was over, for nothing would grow again on those battlefields. The Germans had flooded and destroyed beyond redemption many of the coal mines, which made it necessary for France to seek fuel in foreign countries. Cities and countless villages had been razed to the ground.

In 1939, the scar of *la Grande Guerre* was still plainly visible across the face of France. The dearth of men was obvious. Women were still running street-cars and tending gas-stations. For most of the people, life was not easy. We have heard too much about immorality and scandal and indecency and laziness. France was not all this and nothing but this. She was not even all this to a greater degree than the rest of the world, and she was much that was beautiful and heroic and good. She was simply the advance guard when the hour struck for war, and the advance guard is always marked out for sacrifice.

It is true that she was not ready to meet the enemy. It is true that she *should* have been ready. But which among the nations dares to cast the first stone? Had England been ready, would she have accepted the humiliation of Munich? Had all of us together been ready, would there have been Greece and Pearl Harbor and Singapore and Hongkong and Burma and Bataan? It is untrue that the French Army and the people of France had not the will to fight and did not fight. When the final truth is known, it will be clear that the French Army, to the limit of its capacities, endeavored to stem the fierce tide of the German *Wehrmacht*.

We have heard too little of the courageous resistance of the little French tank-division against

the powerful German push at Rethel, between May 17 and 22, 1940. And why do we not know more about the heroic stand of the French Infantry on the Ailette, and again in the Vosges, during the battle of France? Why have we not heard more about the Frenchmen evacuated from Dunkerque, who refused to give up the fight, and who took the perilous trip back to France on what boats they could obtain, hoping to take up their places in General Pichon's *ligne de la Loire* in June, 1940? We have forgotten this last heroic stand at the river Loire, in which the 800 cadets of Saumur played such a gallant part—some of them only seventeen years old, some of them student priests who had enlisted but one month before.

"I shall hear foreigners," said Saint-Exupéry, "reproach France for the few bridges that were not blown up, for the few villages that were not burned, and for the men that did not die. . . . We were forty million farmers against eighty million factory-workers. One man against three, one airplane against ten or twenty and, after Dunkerque, one tank against a hundred."

Think of the courage of the men who fight to their last round of ammunition, knowing there will be no more, because their factories and arsenals are already in the hands of the enemy! And what can be in the heart of the man who goes out to stop a thirty-ton tank with an old broken bottle?

Consider the situation in the spring of 1940. There was no Serbia as in 1914; there was no Little Entente; the Balkan nations had preferred to remain "neutral," like the Scandinavian countries, instead of uniting their forces with those of France and England, and one by one they would be swallowed up. Russia was not with us, but against us. Italy was undecided until June 10, when she struck at the back door of France, while Germany hacked her way through the north, east and west. One recalls then the words of Winston Churchill:

We have pressed upon France a policy of sanctions against Italy that is estranging these two countries. . . . The friendship between France and Italy was vital to the defense and security of every home in France, and France out of regard for Britain and out of loyalty to the principle of the League of Nations went very far, and considerable injury was inevitable in the relations of France and Italy.

In the rapidity of events, we have forgotten many things. On April 9, 1940, the Germans entered Denmark, and by April 12 they commanded all of Norway except Narvik. Shielded by neutrality, the

Scandinavians had refused the British Navy access to their waters. Yet these same waters were to bring safely and swiftly, to their very hearts, the invading Nazi hordes. During the night of Wednesday, May 9, to Thursday, May 10, the Germans invaded Holland, Belgium and Luxembourg. Brussels appealed to the Allies. In France, the Northern Army received the order to join the Belgian troops and to transport the greater part of its heavy matériel. Churchill replaced Chamberlain. Thirty-six hours later, the Germans managed to cross the Albert Canal, in the teeth of the gallant defense of the Belgians and the British, among whom were elements of the famous Grenadier Regiment of Guards. On May 15 began the battle of the Meuse, from Liège to Sedan. The German attack was reinforced by powerful air coverage and heavy tanks. By May 18, the situation was desperate. General Gamelin's order of the day was:

The fate of our country, that of our Allies, the destiny of the world depend on the present battle. Every man who cannot advance must fall where he is, rather than abandon the parcel of home soil that has been entrusted to him. As ever in the grave hours of our history, the command today is to conquer or die. We must conquer.

The courageous resistance of the Allied forces could not withstand the new German technique of mechanized warfare, and a large breach was opened in the Front. Through this gap came pouring a torrent of enemy armored divisions. By May 22, they had reached Cambrai, Amiens, Arras. On May 27, King Leopold sent messages to the British and French Governments, explaining the impossibility of his continuing the struggle. As communications with France were already cut off, his message did not reach the General Staff. On May 20, General Weygand had been entrusted with the supreme command. He attempted to bring the British, the Belgians and the French together in the north, in order to effect a thrust toward the French army in the south. The plan was not carried out, and the British retreated toward Dunkerque and Boulogne. On May 29, General Prioux and his staff were captured on the Lys river, after a heroic stand of four days which enabled the British Expeditionary Force and many French troops to escape the German trap and embark. General Prioux had formed a cavalry corps, composed of the Second and Third Light Mechanized Divisions, into a hollow square which threw back repeated attacks. Three days before his capture, he was given command of the First Army, but the situation by then was so hopeless that his first order was to burn the flags to keep them from German hands. It is estimated that of approximately 300,000 British troops on French soil, some 224,000 were evacuated, besides about 110,000 of the approximately 225,000 French of the *Armée du Nord*. The rest, who remained to hold the last defenses and thus enable their comrades to embark, were either mowed down when the Germans arrived, or are to this day leading miserable and forgotten lives in the prison camps of Germany.

Hardly had Dunkerque been abandoned when the Germans launched a new offensive on a front 175

miles long, from the sea to Laon and Soissons. The Battle of France had begun, and the French Army stood alone to face it. On June 5, General Weygand's order of the day was:

The battle of France has begun. The order is to defend our positions without hope of falling back. . . . Officers and soldiers of the French Army, let the sight of your homeland bleeding under the invader inspire you with the unshakable resolution to hold where you are. The example of our glorious past proves that determination and courage always triumph in the end. Rivet yourselves to the soil of France. The fate of our country, the protection of our liberties, the future of our children depend on your tenacity.

Then, on June 10, came the crushing blow of the Italian declaration of war. Prime Minister Reynaud made his heart-rending radio appeal to President Roosevelt for help. Frenchmen cried out: *L'Amérique va-t-elle nous laisser assassiner?* The German tanks, Stukas and mechanized divisions had invaded three-quarters of the territory. The roads of France were encumbered by the frantic migration of 10,000,000 refugees from Holland, Belgium, Luxembourg and northern France. Among them were hidden German agents who took advantage of the disorder to send back information to the invading enemy. In two weeks of battle, 150,000 French lads had fallen. Between May 10 and June 20, 200,000 had died, 300,000 had been gravely wounded, not to mention the civilian casualties. In May, 1942, nearly two years later, the official casualty list for the British Empire had not exceeded these figures. Material damage was great. Over 75,000 buildings had been completely destroyed, and 200,000 damaged. From 1914 to 1918, 375,000 buildings had been demolished and 560,000 damaged. Ten thousand bridges and tunnels were destroyed. During the short and devastating battle of France, the French command gave out, for military reasons, very little information concerning destruction by enemy action. After the defeat, there was no one to speak for France. Therefore few of us know how many French cities suffered the fate of Coventry. Listen to the testimony of an eye-witness, an American newspaper correspondent, speaking of Beauvais, that once magnificent medieval city. He says:

Imagine a city, your own city, clustered around one central square, such as the courthouse or the church. Imagine this city laid in ruins, not damaged by bomb-holes or gaping with shell-penetrations, but laid in absolute and complete ruin, blocks and blocks of utter ruin. Not a house, not a wall, hardly the means of identifying even where a house or wall had been. (Roy P. Porter, in *Uncensored France*.)

In the midst of nothingness, stands the historic Cathedral of Saint Peter, virtually untouched. The Germans say it was spared "on purpose." Perhaps there is another reason for its preservation. The famous Manufacture Nationale des Tapisseries, and the museum of Beauvais were completely annihilated. In May, 1940, during the battle of the Somme, the beautiful city of Amiens was in great part destroyed. In Abbéville, the great church of Saint Vulfran, dating from the fifteenth century, was entirely burned. In the Department of Seine-Inférieure, nearly every town was badly damaged:

Dieppe, Eu, Caudebec-en-Caux, Fécamp, Neufchâtel-en-Bray and, of course, Rouen.

By June 20, then, industrial France was in possession of the Germans, the United States was not ready to make even a promise of help, England's magnificent war effort had not yet begun, and France remained alone, bleeding and invaded. In this destruction and exhaustion, France asked for a cessation of hostilities. Is there any nation on earth in a position to condemn her for this? She was beaten and invaded for lack of tanks and lack of planes, not for lack of brave men and women. Her army was out-moded and ill-equipped, but this only adds to the glory of those who were willing to fight when they knew it was in vain. Her leaders made mistakes, but the traitors in the French army were Germans in French uniform, not sons of France. It is always easy to say, after the battle, what *should* have been done. Should Marshal Pétain have left France and carried on the war from North Africa where there was not a single armament factory? Should he have abandoned his country without guidance while 10,000,000 refugees were still on the roads? Certain French politicians can be called traitors and opportunists, but not her soldiers and sailors. Had the Germans invaded England or America, let us not be so naive as to think there would not have been treacherous Englishmen and treacherous Americans ready to hurry to Hitler with offers of collaboration.

In his radio address to the French nation on June 20, 1940, Pétain summed up the reasons for the defeat. He said:

In May, 1917, France had 3,250,000 men under arms. In May, 1940, she had a half million less. Instead of the eighty-five British divisions in 1917, in May, 1940, there were only twelve. We must take into consideration the fifty-eight Italian divisions and the forty-two American divisions of 1918. Today, they are no longer here. Too few children, too few arms, too few friends. Besides, we committed a grave error. We tried to do over again the war of 1914. These are the causes of defeat. Finally, we must admit it, we have preferred pleasure to sacrifice, and we have come to grief. I was with you in the glorious days, I remain with you in the somber days. Gather around me. The fight is the same when it is for France, her soil, and her sons.

As Belgium has been justly exonerated for her acceptance of an armistice, so also France must be exonerated. This will not exclude condemnation of the causes which made defeat inevitable. For two and a half years, France has suffered the terrible consequences of military defeat and of economic paralysis. A million and a half of the flower of her manhood are rotting away in prison camps beyond the Rhine. France has been blackmailed in these prisoners; she has been blackmailed in her hungry little children. When one is threatened with extermination, and the choice is between life and death, who has the authority to say that one must choose death? The destiny of the French people has become confused with the rise or fall of the individual Frenchman, and this is lamentable; but the scuttling of the fleet in Toulon harbor, on November 27 last, should be sufficient to silence the detractors of France. In this *beau geste*, she has consummated her sacrifice.

AXIS AFTER-THOUGHTS

COL. CONRAD H. LANZA



THE leaders of Japan and Germany have recently reviewed the war for the benefit of their own people. On December 27, General Hideki Tojo of Japan in a speech stated that he realized the successes of his country were just the beginning of a titanic struggle. He was aware of the American desire to bomb Japanese cities. Steps were being taken to prevent catastrophes. He knew of the possibility of Russia attacking Japan, either on her own initiative, or on demand by the United States. The army in Manchukuo had consequently been reinforced. There were about a million soldiers in India, with 600 planes, obviously preparing to invade Burma and reopen the road to Chungking, China. Not all the soldiers in India could be used against Japan (Tojo intimated that some of them were anti-British and couldn't be trusted). Still there was danger; this was being prepared for. Tojo said that our bombing of Kiska had led to unbelievable privations on that island. And Americans on Guadalcanal and in New Guinea were so active with air and naval operations, as to make the Japanese position in the south Pacific very difficult. American planes in China were causing considerable trouble. Tojo did not hide his troubles.

To offset them, he reported that raw materials from conquered territories were pouring in, and that Japan now had ample resources to continue the war indefinitely. He thought it would last a long time. The trend of his speech was that Japan had taken all she needed for her Asia empire, and would hold what she had. The difficulty of doing this against the threatened advance of the Americans was foreseen, but he hoped measures being taken would eventually bring victory to Japan.

At the other end of the world, on January 1, Adolf Hitler broadcast a message to the German people. He acknowledged that this winter may be hard upon the Axis. The preceding winter had been, but losses had been more than made good in the following summer. He intimated this might happen again. He evidently referred to Russia. As to North Africa he said not a word. He had considered the production program of the United States. He was not frightened at this, as he had made his own preparations, the nature of which would become known in good time. He was ready to meet the threatened invasion of Europe.

Hitler in Europe, and Tojo in Japan, have, for the time being, put aside further schemes for conquest. The well-advertised plan of the democracies to invade their countries and overthrow them, has made its impression. Our two chief enemies are realizing their danger. They are appealing to their citizens to stand by and repel the coming assault.

We have succeeded, by fear of our preparations, in forcing the Axis to stop and prepare to counter our attack. This is no mean accomplishment.

THE COLORED FIREMEN'S CASE

WHEN a peaceful minority, engaged in a legitimate and useful occupation, have no established means for expressing their grievances, the entire nation is affected. When steps are taken to destroy even a provisional means for such a minority to bring facts of unjust discrimination, in orderly fashion, before the proper authorities, a universal disorder is created.

Skilled Negro workmen, from all appearances, are being systematically excluded from railway employment. The first victims of this exclusion are the 2,400 Negro firemen employed on American railroads: the highest paid Negro workers in the United States.

Very simple means provide for this exclusion. The Interstate Commerce Commission has decreed that steam engines must be replaced by Diesel or by stoker-fed engines by July 1, 1943. On February 28, 1941, however, an agreement was signed by the Southeastern Carriers' Conference Committee and the Brotherhood of Locomotive Firemen and Enginemen, making it impossible for a Negro fireman working on a steam or stokerized engine to be switched to a Diesel engine.

Negro railway employees have been completely deprived of any effective means to object to such an agreement. By the Railway Labor Act, as amended in 1934 and 1936, the Railway Brotherhoods assume the right to act as sole bargaining agent for Negro employees. But the same employees are excluded from membership in the "bargaining agent," which enjoys a closed-shop contract.

Sole resort left to the Negroes is the Fair Employment Practice Committee, established as a result of the President's Executive Order 8802, in order "to take appropriate steps to redress grievances" in the field of discrimination. The colored firemen's case, thoroughly prepared for the past several months, was scheduled to be heard at a meeting in Washington of this Committee on January 25-27. On January 11, Paul V. McNutt, Manpower Commissioner, announced that the hearing had been indefinitely postponed. From this and other indications, it appears that the Committee's days may be practically ended.

As chairman of the Manpower Commission, Mr. McNutt possesses, we assume, an undisclosed plan for remedying these injustices and thereby implementing the democratic professions he has made. Nevertheless, a pattern of steadily increasing job-exclusion appears to be maturing which bluntly declares to the Negro that the nation does not want the skill of his hands, no matter how ably and responsibly he uses them. This pattern was conceived during the first World War and is destined to spread for the Negro, far beyond the limits merely of the railroads, if allowed to take its course, as a post-war reaction against increased industrial opportunities Negroes are now enjoying. The Manpower Commission has a responsibility to the nation to see that such a sinister precedent is not allowed to gain further ground.

EDITOR

EUTHANASIA AGAIN

NATURAL and humane instincts are aroused by appeals for the lessening of human suffering. So, prominent physicians and charitable lay persons are being solicited to membership in the Euthanasia Society of America, at so much per year, Clarence C. Little, Sc.D., Litt.D., LL.D., president; cooperating with the Voluntary Euthanasia Legalization Society of England.

A clear and unmistakable warning should be given to the public as to callously criminal practices that would ensue were euthanasia's program of "*voluntary, not compulsory*" mercy killing to be put into effect, even if only for "those incurable sufferers who themselves beg for it." Human nature being what it is, no "commissions" or any degree of "cautious, conservative approach," can make such a scheme safe from murderous abuses.

No simple-minded soul with some money would be safe if legalized euthanasia were to become a fact. Any fairly intelligent crook, with a crook doctor as an accomplice, can attach himself to such a person, prey upon his imagination and upon his pocket-book as a benefactor, and persuade him he needs the service of a physician. With lead or arsenical poisoning induced, gout or diabetes cultivated, the patient can soon be placed in a physical condition where he will "voluntarily" sign anything to be rid of his agony.

Such possibilities are known to outstanding medical men active in combating unethical abuses. They derive directly from "mercy killing's" moral abnormality.

So eminent an authority as Dr. James Ewing recently pointed out that much can be done to alleviate the suffering of hopeless cases. Propagandists for euthanasia ignore this fact. With their notions legalized, a physician's concern will be not to relieve suffering but to obtain a signature for "release."

The euthanasia policy, states the society's prospectus, "has been endorsed by 3,255 physicians in New York State alone." When the public know how they are being deceived, they will doubtless be wary of entrusting their lives to the care of these physicians, or of the ninety doctors whose names adorn the society's letterhead.

ONE NEGLECTED DUTY

NOT long ago, a member of the House wrote to a constituent. "I don't agree with your attack on Congressman Blank's bill, for I think your reading of it is entirely wrong," ran one passage of the letter. "But I thank you for your prayers. I need them."

Prayer for political leaders is not, we fear, one of the usual activities of the average American. "Politicians," he would probably put beyond the reach of prayer, but considering them as "servants of the people," to use Wilson's phrase, it should be possible for him to assume a different attitude. Yet, as a rule, the ordinary American thinks of public servants only to point out their shortcomings, or, less frequently, to praise them for doing something which, he judges, needed doing. Political leaders, like editors, know far more about brickbats than about bouquets.

Our older prayer-books always gave a prominent place to Archbishop Carroll's noble prayer for those in high place in the state. But that prayer went out of fashion with the voluminous "manuals" loved by our grandmothers, and nothing has taken its place. One way of bringing it back might be found in issuing it in leaflet form for distribution in our parishes, or inserting it in the parish monthly calendar or bulletin. But whether we go back to the Father of the American Hierarchy, or simply reach for our rosary, every American ought to acquire the habit of praying for those who have been chosen to administer the affairs of the country.

Love of country, as we realize more fully every day, is not an emotion, or a passing sentiment. Millions of young men, with their families, have learned that love of country includes willingness to lay down one's life in its defense. Love of country further includes obedience to all just laws, and the faithful performance of all the duties, small and great, which make a man a good citizen.

Among these duties, surely, we may count the obligation to pray that the Holy Spirit of truth, justice and love may enlighten and direct all executive and legislative officials, and our courts, State and Federal. For unless His blessing is upon them, they can succeed, as on a fateful day Franklin reminded us, no better than the builders of Babel.

STORM OVER PUERTO RICO

ALTHOUGH Senator Vandenberg, of Michigan, released to the press on January 3 a strongly-worded anti-Tugwell statement, and has since introduced legislation aimed at removing the Governor from office, there are signs that the *Blitzkrieg* against Mr. Tugwell is losing some of its momentum. Not the least hopeful indication that eventually justice will be done both to the inhabitants of that unfortunate Island and to its Governor, is the recent preliminary Report of Senator Chavez' subcommittee, which has been studying social and economic conditions in Puerto Rico. This Report completely absolves Mr. Tugwell of all responsibility for the shipping shortage which is the immediate cause of the Island's present agony. It reveals, on the contrary, that the Governor energetically protested against the insufficient tonnage allotted to Puerto Rico by the War Shipping Administration.

Meanwhile, as more facts on the Puerto Rican controversy become known to the public, there is a growing disposition to view the whole matter more calmly and objectively than has been the case up till now. People are beginning to realize that in this, as in so many other questions of the day, a sedulous effort must be made to sift the grains of fact from the chaff of propaganda, and to remember always that vested political and economic interests are not in the habit of presenting a complete and impartial picture of any issue which concerns them. And neither are the newspapers.

Here, for instance, are a few facts which have a bearing on the Puerto Rican crisis and which Mr. Vandenberg, the metropolitan press and the anti-Tugwell forces seem, curiously, to have overlooked.

1. Puerto Rico lives mostly by exporting sugar and by importing consumer items, chiefly from the United States, at high prices and excessive transportation costs. Some idea of the deplorable dependence of the Island on the outside appears from the fact that forty-five per cent of all imports into one of the most fertile spots in the world consists of food and clothing! For this the landlessness of the people is at least partly responsible. Concentration of land ownership or control has gone so far that today sixty per cent of all land devoted to cane is held in farms of a thousand acres or more. Half of all sugar-land is owned by the large sugar companies; and one-fourth of it is dominated by absentee interests in the United States. This maladjusted economic order is one of the reasons why the per capita wealth of Puerto Ricans is about \$200, and why the annual income of the peons is approximately \$135.

2. Puerto Rico has no currency or banking system of its own. It has instead, as Mr. Judd Polk pointed out in a scholarly article in the *Political Science Quarterly* for December, "twelve actively functioning banks with nineteen branches, operating largely as foreign banks' way stations to serve the sugar industry." Puerto Rican banking, according to the same writer, is dominated by the Na-

tional City Bank of New York, and by four other foreign banks. Naturally, these banks do not subordinate the interests of their stockholders to the welfare of the people of Puerto Rico.

3. The Popular Democratic Party, which won the election in 1940 and is presently in power, campaigned on a platform which included provisions for rural electrification, social security, collective bargaining, enforcement of the 500-acre law (Cf. AMERICA editorial "Anti-Tugwell Campaign," December 19), tax exemption of farmers owning land valued below \$100, minimum wages and anti-usury legislation. In the campaign of that year, the candidates of the Popular Democratic Party swore publicly to put this program into effect if elected. They were elected; and they have been faithful to their pledges to the voters of Puerto Rico. One of Mr. Tugwell's "crimes" seems to have been that he has refused to nullify, by vetoing these bills, the mandate of the people clearly expressed in the 1940 elections.

In view of facts such as these, it behooves the Congressional Committees investigating Puerto Rico to go about their work soberly and cautiously. In this whole controversy, we cannot afford to give the people of our Dependency any ground for suspecting that economic interests, or political ambitions (including the 1944 campaign), or any other consideration except their welfare has influenced our course of action. After all, they, too, have read the Atlantic Charter.

JUSTICE FOR CHINA

IN the midst of furious battle, the Allied Nations have just struck a telling blow for permanent peace. Full restoration of China's rights to her own soil is now a concrete reality. On January 11 the United States and Great Britain signed similar treaties with the Chinese government in Chungking, Washington and London. Three months ago we had agreed to take this step. It is now consummated. Our Government gives up all claim to extraterritoriality, as to special tariffs, treaty ports, garrisons, courts and anchorages. Britain takes an identical position, retaining only her settlement at Hongkong and the nearby lease at Kowloon. The Chinese press reaction shows the popular approval of the action.

The Atlantic Charter thus comes into force in the Pacific sphere. In its own right the move is highly important, but it takes on larger significance in the light of the general purposes of this war. The Axis avowedly set out on a career of conquest such as the world had never before witnessed. The Allied Nations found themselves forced from the first to fight in their own defense, but as the conflict continues they are determined so to readjust international order as to remove injustices and the causes of future fear and warfare. This unequivocal contract will cement their mutual loyalty. It will give heart to the occupied nations now awaiting liberation, as the Allied armies roll back the conquerors on their own heels.

IN THAT HOUR

DOES the future look dark? Are your troubles so great that you think you can no longer bear them? Does all human aid seem useless, as the cross weighs you to the ground?

Many years ago, there was a man to whom life seemed hardly worth living. He was a leper, and one day he heard of the worker of miracles, Jesus of Nazareth. We read in our Gospel (Saint Matthew viii, 1-13) that he was in the great crowd which surrounded Our Lord; but how he had managed to make his way to Jesus, we are not told. The restrictions imposed upon lepers were very severe. They were obliged to live apart from their fellows; moreover, the common belief that their disease was a punishment directly imposed for the commission of some great sin, made them moral as well as physical outcasts. Some, no doubt, were supplied with the necessities of life by their families or friends, but most of them were obliged to subsist upon casual alms. It would be hard, indeed, to imagine an existence more miserable than that of the leper, abandoned by all to count lonely days of sorrow and privation, until death furnished a merciful release.

This leper was well aware that he could turn to no man for relief. Now, after listening to Jesus, he realized that this Teacher was no mere man, but the Messiah. Full of faith, he fell down to adore Jesus, crying out, "Lord, if thou wilt, thou canst make me clean." His faith was not confounded, for Jesus, laying his hand upon the leper, answered, "I will, be thou made clean."

The second example of faith in Jesus, presented by our Gospel, involves two men, a Centurion and his servant. This servant was "paralyzed," and while his state was not as bad as that of the leper, he was "grievously tormented" by his sufferings. Fortunately, his master, whose name is recorded only in the Book of Life, was a gentleman of the highest type, a military officer, brave, courteous, and merciful. He had not finished telling Our Lord about his servant, when Jesus said, "I will come and cure him." It was then that the Centurion rejoined in words that the Church loves so dearly that she has adapted them for use at one of the most solemn moments of the Holy Sacrifice, "Lord, I am not worthy that thou shouldst come under my roof; but only say the word, and my servant will be healed." His faith won the admiring approval of Our Lord "and the servant was healed in that hour."

Perhaps some among us have waited long for our hour of release from sorrow. We have been praying for its coming, yet as the days go by, our burdens seem only to increase. But if our prayer is the prayer of faith, then, even as we pray, we can realize that it will certainly be heard, and that the answer may be not release, but another cross. For in the Garden of Olives He prayed, yet the chalice was not taken from Him. In that hour His prayer was answered, for in the Cross He conquered, and won, as we shall win, as we follow Him, victory through suffering.

LITERATURE AND ARTS

THE INSPIRATION OF HOPKINS' POETRY

JOHN PICK

MUCH of the misunderstanding that surrounds Gerard Manley Hopkins (and it is not a strange one) is a misconception of his Religious life. He has won the wide and enthusiastic acclaim of modern critics, and yet these very critics often have been unsympathetic to the very source and inspiration of his life, as well as of his poetry.

The tradition of Robert Bridges' failure to understand the religious position of Hopkins has been pervasive. The Poet Laureate, the lifelong friend, correspondent and, finally, editor of the Jesuit's poetry, signalized "the naked encounter of sensualism and asceticism" as one of the characteristics of his poetry. Herbert Read has been more specific when he says of one of Hopkins' greatest poems: "*The Windhover* is completely objective in its senseful catalogue; but Hopkins gets over his scruples by dedicating the poem to Christ, Our Lord." And referring to such poems as *Hurrahing in Harvest*, *Pied Beauty*, and *The Windhover*, Basil de Selincourt writes much the same thing: "The sensuous insistency with which, in these sonnets, earth and air are claimed for Christ, is to my sense taut and artificial, suggesting a profound emotional dislocation." Lately, Frances Winwar has found that: "Something which he could not altogether confine to Christian purpose betrayed itself in his work."

All of these critics are amazed to find a Jesuit who can communicate the loveliness of God's world with such haunting appreciation. They highly approve of his exuberant delight in natural beauty. And yet they are shocked that a Jesuit should write such poetry—such poetry, they hint, is incompatible with the life and ideals of a Religious. These critics, rather than Father Hopkins, may be said to be victims of that puritanism which Monsignor Ronald Knox calls the Englishman's substitute for asceticism.

In order to appreciate how Hopkins came to write as he did, we must try to understand some of the basic principles of the spiritual life of a Jesuit. The chief instrument for the discipline and training of a member of the Society of Jesus is the famous Ignatian Spiritual Exercises.

The Spiritual Exercises themselves are preceded by a sort of prolegomenon, the so-called "Principle and Foundation," which sets forth the fundamental tenets of the spiritual life, and upon it is based the

whole superstructure of the Exercises. It opens:

Man was created to praise, reverence, and serve God our Lord and by this means to save his soul.

And the other things on the face of the earth were created for man's sake, and in order to aid him in the prosecution of the end for which he was created.

Whence it follows, that man ought to make use of them just so far as they help him to attain his end, and ought to withdraw himself from them just so far as they hinder him.

The special objectives of the four sections of the Exercises then unfold before us and, crowning all, Saint Ignatius added "The Contemplation to Gain Love," which is the final goal and climax of the entire Spiritual Exercises. Here all is transmuted by the Fire of Love. On man's part it is union through a self-sacrificing love in which he offers all he has to the Great Lover; on God's part it is a giving of Himself to His creature, a communicating with him not only directly, but also through the beauty of this world and its creatures.

"The Principle and Foundation," one can easily see, is both positive and negative. On the one hand, the artist must employ his sensitivity of beauty to lead him to God; on the other, he must withdraw from beauty and the life of the senses insofar as they are not avenues to God. Created beauty must not be made into the end of man or of life, must not be made a religion, must not be deified.

Now this implies the necessity of an asceticism and a mortification which are often misunderstood. The purpose of asceticism is to free man from inordinate attachment, to discipline and purify the senses which emerge, not suppressed, but controlled and dedicated. It is really only a preliminary and negative aspect of a very positive thing, a giving of due order to all things in terms of their respective degrees of goodness, truth and beauty. None of the asceticism which Saint Ignatius recommends is to be more than a means to set man free for the exercise of love, to clear away the path to his one goal, union with God through love.

Hopkins disciplined his senses. We find him, for instance, recording in his noviceship Journal that: "A penance which I was doing from January 25 to July 25 prevented my seeing much that half year." But—and this is the important thing here—when he did open his eyes he looked upon a new world.

The true spiritual odyssey, as Father Vann points out, is that of Malachy, the Irish Bishop: *spernere mundum, spernere sese, spernere nullum*—to despise the world, to despise thyself, to despise nothing at all. To the soul that has traveled with the Saints, "All creatures are pure to enjoy, for it enjoyeth all creatures in God, and God in all creatures," as Meister Eckhart stated the paradox.

And such is the new vision of a new world which opens before the person who reaches the climax of the Spiritual Exercises and sees the love of God communicating itself to man through the beauty of the world about him.

The affirming of beauty in God is but the practical application of the "Principle and Foundation" in which man is urged to use all created things to attain to God. So, too, a sacramental view of the world which sees all creatures as avenues to Uncreated Being there has its origin, and its culmination comes in the closing section of the Exercises, the famous "Contemplation to Gain Love."

We should now be prepared to approach the poetry of Hopkins without misunderstanding. In the first poem he wrote as a Jesuit he exclaimed:

I kiss my hand
To the stars, lovely-asunder
Starlight, wafting Him out of it; and
Glow, glory in thunder;
Kiss my hand to the dappled-with-damson west:
Since, tho' He is under the world's splendour and
wonder

His mystery must be instressed, stressed;
For I greet Him the days I meet him, and bless when
I understand.

And throughout his poetry, Hopkins employs his senses to discover his Maker and to praise Him. In *Hurrahing in Harvest*, entranced by the beauty of God's world, he cries out:

I walk, I lift up, I lift up heart, eyes,
Down all that glory in the heavens to glean our
Saviour;
And eyes, héart, what looks, what lips yet gave you a
Rapturous love's greeting of realer, of rounder
replies?

And in *God's Grandeur*, the poet's awareness of created beauty as a reflection of God is so intense that he cannot understand why it is not obvious to all men:

The world is charged with the grandeur of God.
It will flame out, like shining from shook foil.

Such lines find their best exegesis in Hopkins's own notes on "The Contemplation to Gain Love," where Saint Ignatius had urged man to look on the world about him as an effort of God to communicate His love to man, as a vision of Divine Love. And Hopkins had commented: "All things, therefore, are charged with love, are charged with God, and if we know how to touch them give off sparks and take fire, yield drops and flow, ring and tell of him."

This, to Hopkins, was the message in the world about him, and he calls upon all of creation to join him in his hymn of praise, in his own *Laudate Dominum, Pied Beauty*:

Glory be to God for dappled things—

He fathers-forth whose beauty is past change:
Praise him.

Hopkins would have ardently subscribed to what

another priest, Father de Menasce, has recently written: "Art has as its ultimate object the playing of a priestly role, to sanctify nature, and lead it back to God. The Christian artist gives to silent creation a voice and the wherewithal to satisfy its deepest desire: praise."

The priest-poet's delight in the world about him was made more joyous and more exuberant because it was enjoyed in and for God. And yet the transience of all things brought him also its message of sadness, a message especially associated with the passing of beauty: "And beauty's dearest veriest vein is tears."

This is a note that runs through much of the poetry of Hopkins as it must in any true artist who, as the author of *The Sudden Rose* so well says: "... is aware in the depths of his spirit of a consuming hunger for something that the earth, despite its loveliness, cannot satisfy, and that he is never so completely a man as when he is most aware of that hunger, that nostalgic pain of his exiled heart." The pangs of mortality are a part of all created things, making them more lovely and at the same time calling man to a Beauty beyond beauty.

T. S. Eliot has suggested that "to be a devotional poet is a limitation." In this sense, it is a limitation to be anything at all, to have any view of the purpose and meaning of man and of the world. And the mistake is often made of thinking of this as an outside limitation, as something that artificially restricts. In the case of Hopkins, the Spiritual Exercises and his religious outlook became so much a part of him and of the very pattern of his mind that they no longer restricted. Rather, they gave direction and significance to all he saw and experienced.

Hopkins, so acute in his insight, was not one to confuse religion and poetry or to substitute one for the other. Claude Collier Abbott, the editor of the various volumes of his letters, has admiringly said that for Bridges, "Poetry is in itself a religion." And indeed, Oliver Elton cogently remarked that the central meaning of *The Testament of Beauty* is something like the faith of Prince Myshkin in Dostoevsky's novel: that "the world will be saved by beauty." But for Hopkins, beauty was not a religion and he did not feel that he was going to save the world with his poetry. "When we met in London," he once wrote to Bridges, "we never but once, and then only for a few minutes before parting, spoke on any important subject, but always on literature."

Hopkins would have heartily endorsed the words of the author of *Art and Scholasticism*:

It is a deadly error to expect poetry to provide the supersubstantial nourishment of man.

Poetry (like metaphysics) is spiritual nourishment, but the savor of it is created and insufficient. There is only one eternal nourishment. Unhappy you who think yourselves ambitious, if you whet your appetites for anything less than the three divine Persons and the humanity of Christ.

The modern world, alas, in its debilitating apostasy from religion, has been especially prone to substitute poetry for the truly spiritual.

BOOKS

PEACE-PLAN SHELF

MAKE THIS THE LAST WAR. By Michael Straight. Harcourt, Brace and Co. \$3

WHEN Mr. Straight says that this war is "part of a larger struggle to achieve world unity," I am in entire agreement with him. Although human passion and greed, godlessness and national pride have set the world aflame, the fuel for this flame is found in the agony of mankind at being forced into a species of physical unity without possessing the spiritual adjustments necessary to avoid fratricidal conflict.

When he furthermore says that "the war cannot be won until the underlying conditions of world unity have been attained," I likewise agree with him, as this is obvious. When he places as the thesis of his book, as he does, that only an "affirmative society" can supply these conditions, and that we should not "fear" it, I still go along with him; for society lives by what it affirms. When he declares that this "affirmative society" must respect human rights, condemn race prejudice, and cannot

do less than to guarantee to all of its citizens the right to constructive work at fair wages; to good low-cost housing; to minimum standards of nutrition, clothing and medical care; to full opportunities for training and adult education to real social security,

I would commend him for a moderate statement of what Christian teaching is constantly emphasizing as a characteristic of any society that respects the human person.

But when Mr. Straight *confines*, as he appears to, society's affirmations to material benefits, I am obliged to dissent, and wonder what he knows about man in general and poor humans in particular. This war, he insists, is a crusade for liberation. But society which merely affirms high living standards enters the back-door to slavery. My wonder increases as to what he really does know about the complex economic relationships that prevail in a really human and organic society, when I find him quoting with admiration Milo Perkins to the following effect:

This is a long, long fight, to make a mass-production economy work. . . . The battle will be over when we have built up mass-consumption to a point where markets can absorb the output of our mass-production industries running at top speed.

Nevertheless, Mr. Straight does pack considerable intelligent observation into a book built on a flimsy foundation and decorated with much emotional pathos and bathos. As a student, traveler, State Department economist, he has covered a wide field and probably overcome some illusions. Well written and organized, these 400 pages give abundant information on the United Nations idea; the economic effects of the war; China's part; on other important matters. There is much truth in his frequent reminder that war's destruction of barriers has already realized much that is being "planned." If its evident follies and crusading materialistic evangelism are overlooked, much that is useful for post-war peace study can be found in Mr. Straight's book.

People of Michael Straight's type are not mere victims of wrong ideas. Experience has taught them the need of a personal and political philosophy which will make world unity possible. They lack, however, the spiritual foundation for such a philosophy. They view a wall to be scaled, but can only strike attitudes, not build steps, toward scaling it. Their fumbling efforts are all the more reason why we, as Catholics, should not keep our own philosophy of world unity under a bushel.

JOHN LAFARGE

PROPHET WITH HONOR

BASIC VERITIES. By Charles Péguy; translated by Ann and Julian Green. Pantheon Books, New York. \$2.75

SUCH a publication of the work of Charles Péguy, the first of its kind in English, has been needed for some time. Ever since his death, at the battle of the Marne in 1914, Péguy's influence has been steadily growing in France, and during these last tragic years he has become a kind of French saint and spiritual leader. Prophet, critic, and poet; publisher and printer; socialist and Catholic, Péguy was all of these during his life, which was closely associated with other celebrated figures: Psichari, Halévy, Maritain.

The editorship of this volume is an able and artistic performance. Mr. Julian Green, in choosing from both the prose and poetic works of Péguy, has included some of the most moving and penetrating passages on the people of France, on poverty, on politics and mysticism, on the spiritual meaning of the Jewish problem, on war, on Joan of Arc, on the religious vocation of France. The appearance of this book in America at the beginning of 1943 has a strikingly marked justification, and these texts, even for those of us who knew them before the present war, have today a new, revitalized meaning. They have traversed all these years which followed their first publication, like firm and yet sensitive passages of prophetic statement and message.

The volume is a bilingual presentation with the French text facing its translation. Ann and Julian Green have translated the selections with painstaking literalness. There is no effort on their part to recreate a new work. Péguy's style, his repetitions, his directness, his startling parallels and intuitive flashes are preserved in a faithful translation. Mr. Green has written a thirty-page introduction which provides all the leading facts of Péguy's character and legendary life.

This is the first book, I believe, to be published by Pantheon Books, Inc. Mr. Kurt Wolff, the publisher, is to be congratulated on this new American enterprise and thanked for giving us Péguy's testament of what is eternal in the soul of France.

WALLACE FOWLIE

CRUSADER WITH HEAT

I CAME OUT OF THE EIGHTEENTH CENTURY. By John A. Rice. Harper and Bros. \$3

BY birth and family background John Rice is South Carolinian and Methodist; by preference, a bitter rebel against this double heritage; by nature, an oppositionist on a most comprehensive scale. This uncompromising, ultra-progressive ex-college president and professor has stirred up a literary cocktail of opinion and recollection which Harper's found worthy of half its 125th Anniversary \$12,500 award. It will consistently delight the most jaded palate with its sparkling effervescent prose and distinguished style. Its descriptions, sometimes ribald and in poor taste, are blended with highly pungent social comment. Much of this, imbibed with a quadruple dose of the author's toxic religious bitters, will leave many an unwary reader with a lifelong a-spiritual hang-over which he will mistake for sober enlightened liberalism. For Catholics, suffice to say that this lively "liberal" concoction is pretty much old John Dewey vintage, with an added taste of home-grown Voltaire.

Perhaps it is significant rather than incongruous that this intellectual-rebel son of an austere Southern Methodist minister, who is ably analyzed in all his contradictory complexities, should favor the Catholic Church

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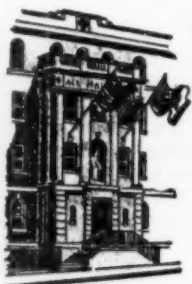
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with his only few respectful—I almost said friendly—religious references in a book strongly charged throughout with antipathy for all organized religion. Methodism in particular and Protestantism in general bear the brunt of his acrid pen. This may stem from Mr. Rice's deep-rooted hostility to modern individualism, or vice versa. "Out of the Reformation," he wisely says, "came individualism, and here it was, and here was chaos."

The author is a heated crusader for an organic society of "whole" men. Yet, he has nothing better to offer than a vague ideal cryptically expressed as "the Socratic Christ, the Christian Socrates." As though Christ needs Socrates! Unaware, perhaps, of our own intelligible Doctrine of the Mystical Body, Mr. Rice would have man progress to the historic day when each will realize that every fellowman, as well as himself, is "both thinker and lover, and, losing nothing of himself, [will] find all of himself within all of humanity." If he does and "has the will to go on" he will discover "that he needs no leader, that he is in himself both leader and follower." Mr. Rice does not say whether man in that psychopathic condition will need a keeper.

On the credit side, however, one will scarcely regret having vicariously shared Mr. Rice's reminiscences of life in various parsonages, pews and typical Southern cities. Nor can one be ungrateful for a constant flow of bright epigrams (not always right ones), and for colorful, witty and caustic chapters about the South in its multifarious aspects. For instance, about the plantation life of his stiff-necked, poverty-stricken Rice relatives and that of his well-born mother's gracious and amiable family. Credit, too, some gratifying informative and critical chapters on the unique Webb School of the South, on his Tulane days and New Orleans, on Rhodes scholarships and what he found in his own Rhodes years.

The later portions of his story deal with stormy periods as an educator at several State universities, then at Rollins College, in Florida, from the staff of which he was expelled with a blast of national publicity due to his outspoken "radical" views. His ideas of what "education in a democracy" should be were finally incorporated in the experimental Black Mountain College he founded in the hills of North Carolina. After six years, he left that, in disillusionment, to his colleagues, probably feeling that they badly needed some of his own mysterious B for an ailing society of individualists.

NATHANIEL W. HICKS

A HISTORY OF SOCIAL THOUGHT. By Paul Hanley Furfey. The Macmillan Co. \$2.75

THE seventeen chapters of this volume embody the fruits of the author's seventeen years of lecturing on the history of social thought at the Catholic University. In scope it is world-wide and takes in the entire period from the primitives to 1939. The first third of the volume sets forth the social thought of pre-literate peoples, of the literate cultures of the Near and Far East, of Greece and of Rome. Built upon painstaking scholarship, this section achieves a triumph of condensation. In simple, swift-moving sentences, Dr. Furfey opens up a global view of the social thinking of these distant groups whose lands and peoples only recently have come into our political ken as members of a prospective world community.

In presenting the social teaching of the New Testament, the author adopts the point of view of what he has elsewhere termed supernatural sociology.

A considerable amount of the data of the history of civilization is brought in as background in dealing with the patristic, scholastic, Renaissance and modern periods. Some social thinkers during these periods receive very satisfactory treatment, such as Herbert Spencer, Pope Leo XIII, and Popes Pius XI and XII. Most others must be disposed of in thumb-nail sketches. Saint Augustine and Saint Thomas receive brief notice. LePlay receives really none. The paragraph on the doctrine of Karl Marx is unequal to its burden. Sorokin and MacIver are passed over. The last two chapters, on academic sociology and the social history of the period 1914-1939,

make useful reading. One very sound feature of the survey is the way Dr. Furfey has called upon *litterateurs* to light up the path of the evolution of social thought in modern times. The bibliographical essay at the end, like the footnote references, reveals a comprehensive knowledge of the literature of the field, especially on the side of historical background.

The somewhat faulty principle of selection employed, as explained in the first chapter, accounts for what seems like excessive inclusiveness in handling the materials. The result is an overcrowded canvas in some places.

The book aims to crystalize out of its world survey a workable program of social action. The author concludes from the history of social thought that the naturalistic and secularist traditions have proven bankrupt, and that only the Christian, and especially *personalist*, dynamics of the moral virtues and of love hold promise as directives and motives for achieving a better social order.

ROBERT C. HARTNETT

THE MAN MISS SUSIE LOVED. By Augusta Tucker. Harper and Bros. \$2.75

THIS is the story of how Johns Hopkins founded his university and hospital in Baltimore. Having accumulated his millions by shrewd dealings in real estate, he is hated or despised by most of the people of the city and, as he feels death approaching, he is anxious to leave some memorial that will bring him admiration, if not kindly feeling.

Many historical facts about Baltimore in the days immediately after the Civil War and about the planning and establishment of the university are worked in around the fictitious figure of Miss Susie Slagle. The man she loved is just back from England with reports for Mr. Hopkins on revolutionary discoveries in medicine, when he is severely injured and dies under the crude surgical methods of the local doctor. Through him and his death, Miss Susie is drawn close to Johns Hopkins and becomes the recipient of his hopes for a university which will apply the latest methods of medicine and promote research for new methods.

Susie's life is a series of trials, starting with the wrecking of her romance before it was well under way, and made almost intolerable by the selfish domination of her mother. Hiver, a young colored servant, is her chief support, and together they manage to steer a good course through the social and financial difficulties of the times. There are many fine sidelights on the ladies of Baltimore trying to maintain their aristocratic spirit in comparative poverty and, largely out of hostility to Johns Hopkins, setting their faces sternly against the innovations of his university and hospital. With its general spirit of hope and bravery, it is too bad the book is sullied with some sensuous passages, especially the episodes of Hiver's "alley walking."

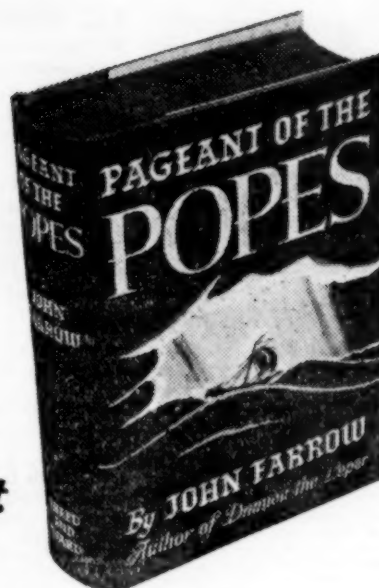
WILLIAM A. DOWD

YOUNG WOMAN OF EUROPE. By Ruth Feiner. J. B. Lippincott Co. \$2.50

HEROINE of this novel, Reny Feldt, is intended to be a typical young woman of Europe. Her father was a Polish Jew, and her mother partly Swedish and partly Latvian; Reny herself was born in Hamburg and was a German citizen; she came to maturity, in Germany, between two wars, and all her life she regretted being "between two races, two religions, two families with different points of view." The grimmest "between" in her life was the cleavage between her love of Germany and her hatred of Hitler and his Nazis.

A note tells us that *Young Woman of Europe* is not autobiography, but it is written in the first person and is so vivid and powerful that in the reader's mind it ceases to be fiction. The tragedy grows grimly and relentlessly from the day Reny and her father go to a rally of Nazi youth (out of curiosity) to her father's death in a concentration camp and her flight to pre-war England.

Thereafter she is no longer persecuted, but life as a "friendly enemy alien," given sanctuary but denied a



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WE ARE INTERESTED IN HEARING FROM READERS of this book. Do you agree with the reports below? Or do you feel, as one critic said (in the only unfavorable review so far) that "there is no good reason why anyone should wade through these 400 pages"?

WE ASK YOU: WOULD ANY GOOD PURPOSE be served by a really wide circulation of this book—if, say 100,000 (or perhaps half-a-million) persons were to read it? If you have an opinion, we invite you to write us.

Here is what the papers said:

THE NEW YORK SUN: "An obviously useful book." THE CHICAGO NEWS: "One of the most instructive and colorful books of the past twelve months." Dr. PRESTON BRADLEY in THE CHICAGO SUN: "Ought to be read by both Catholics and Protestants."

COMMONWEAL: "His treatment of the scandals shows no trace of yellow journalism or whitewash." THE CATHOLIC WORLD: "An impressive narrative." COLUMBIA: "Simple in style, unerring in taste, colorful, intelligent, sound." THE SIGN: "The effect produced by the book is wholesome and lasting." MESSENGER OF THE SACRED HEART: "As easy to read as a novel." THE QUEEN'S WORK: "His popes are alive." CATHOLIC LIGHT: "Meets the need of a vast number of Catholic laity." UNION & ECHO: "Accurate, up-to-date knowledge in terse emphatic language." Listed in the AMERICAN LIBRARY ASSOCIATION BOOKLIST.

ANSWER TO QUERY: Yes...The author is that same John Farrow who was recently given the Award by the New York Critics for the most distinguished performance of 1942 for his directing of WAKE ISLAND. Yes, THE COMMANDOS, just released, is also his picture, as is also CHINA, which is coming soon. You may remember DAMIEN THE LEPER. That was his book. Charles Francis Potter said "It belongs in every library, public and private."

PAGEANT OF THE POPES, by John Farrow, Illustrated by Jean Charlot, Price \$3.50

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permit to work, is very difficult. More difficult still the failure to convince her English friends that conditions in Germany are as bad as Reny says they are and that Hitler is a menace to the peace of the world.

If Reny and her friends are typical Germans, are they not in part one of the reasons Hitler could come to power? Fiercely Reny proclaimed herself a Jewess, but she had none of her Jewish grandmother's devotion to God, and she and her friends were an amoral lot. They hated Hitlerism because it affected their personal freedom, but they were blind to the dangers of Nazi philosophy. Without straight thinking or spiritual strength, they were ill equipped to recognize the approach of barbarism and chaos, until it was too late.

MARY L. DUNN

GOVERNMENT BY ASSASSINATION. By Hugh Byas. Alfred A. Knopf. \$3

IN Japan many things are different. There, for instance, patriotism is the first, not the last, resort of scoundrels. More than one Cabinet Minister began his career as a gangster and local political boss. The problem of the author is to trace the evolution of government from the restoration of the legitimate Emperor in 1868, down to the present day, when the Army and Navy dominate the state.

A good part of the book is concerned with the activities of the patriotic societies, their politics, their blackmail and murder, and the number of Prime Ministers successfully bumped off. That a society like the Black Dragons should wield such power over government does not make sense to the Occidental, especially if he be unfamiliar with the past history of Japan. The best foreign records are those of St. Francis Xavier and the missionaries who followed him. In his very brief summary the author does not mention him. He says that in the slaughter of the Christians "not one was left alive." This is not quite accurate. The first Catholic missionary to enter Japan in the nineteenth century after its opening by Commodore Perry found there native Christians who had kept the Faith in secret.

No short formula will explain the internal revolution in government that went on in Japan. Briefly, it may be said that the violent change from feudalism to a raw imitation of Western democracy served only to substitute the hidden gangster and the mischievous young army officer as the successor of the Samurai, the former professional fighting men. Since 1931, the political creed of these men who, the author assures us, constitute the scum of humanity, has been the policy of Japan. They stand for a strong central government under the control of the Army and geared for war; they are all for conquest and expansion; they would make the Emperor a divinity, a symbol of unity and a puppet ruler. They worship him, but do not obey him. The merchant class, who were for peace, dared offer but little resistance, dreading blackmail and assassination.

The author regrets he must paint so black a picture of Japan and admits that in the twenty-three years he lived there he found a brighter side. If Germany crumbles, Japan will be obliged to seek a negotiated peace. She must be disarmed; her mandated islands must be taken from her; her conquered territories must be restored to their rightful owners. And yet she must not be embittered or humiliated by another Versailles Treaty. A grim, strange book; but a careful job of reporting the events and ideas that led to Pearl Harbor.

GEORGE T. EBERLE

WALLACE FOWLIE, a welcome addition to our book-reviewers, is in the French department at Yale University.

NATHANIEL W. HICKS does publicity work and contributes to various periodicals.

WILLIAM A. DOWD is a professor at Saint Mary of the Lake Seminary, Mundelein, Ill.

ROBERT C. HARTNETT is a graduate student of political science at Fordham University.

MUSIC

RECORDINGS. Mozart, happily, seems to appeal to the devotees of all schools of musical thought. The classically minded have never lost him; the ultra modernists have rediscovered him and now hold the faith with astonishing unity of spirit. Changes of fashion, which are very frequent in other directions, seem powerless to dethrone from our affections the beloved Mozart who, as Ernest Newman has said, "never wrote a page that does not touch the spiritual ear with a caress."

Mozart was in his true element in the string-quartet medium, the most intimate and expressive of combinations. With a group of only four instruments, a volume of sound is impossible, and the purity of the musical idea is everything.

Twenty-three string quartets came from the pen of Mozart, but only six of them are familiar to the public. It was in 1782 that he began the sequence of these six great quartets which must be ranked as Mozart's art at its ripest. They may be tabulated as follows: No. 1 in G Major (K.387), recorded by the Lerner Quartet (Columbia C-Lx24/7); No. 2 in D Minor (K.421), recorded by Flonzaley Quartet (Victor-7607-7608); No. 4 in B-Flat Major (K.458), recorded by the Budapest Quartet (Victor M-763); No. 5 in A Major (K.464), recorded by the Roth Quartet (Columbia CM-222); No. 6 in C Major (K.465), recorded by the Budapest Quartet (Victor M-285).

Let us turn to the third quartet of this group in E Flat (K.428), recorded by the Pro Arte Quartet (Victor M-375). It is rich in the possession of many and varied beauties. For at least two movements it touches an unaccustomed note of quiet sadness and almost ethereal tranquility, while the Finale transports us to fairyland. The subject of the opening movement, *Allegro ma non troppo*, is in unison for all of the instruments. The second subject arrives with definite melodic continuity, but hovers, undecided between the keys of G Minor and B Flat Major. The melody is subjected to repetition with the viola as spokesman. Its expansion is brief. Practically the whole section is concerned with a chain of figures which recur in various keys, and in turn, on every instrument.

At the opening of the second movement, the *Andante*, Mozart seems to be engrossed in a "blue mood," and a most unusual one for him. He drifts into a dim dream of half-recollected sorrows, strangely anticipative of the opening theme of Wagner's *Tristan und Isolde*. The movement is in sonata form. We are thus led to the return of the first section without any awakening from its dreams. But now, we are quickly brought back into our world by the forceful opening of the *Minuet*—the only strongly rhythmical bars in the whole quartet. This is breezy, charming music relieved with touches of pure rusticity as well as by a dainty passage of detached chords which suggest the sudden appearance of wood-nymphs. The trio is in B-Flat Major, but begins on a low pedal C in the Cello.

The Finale, a *Rondo*, is again suggestive of wood-nymphs. In these broken phrases in scampering semi-quavers, the general liveliness is continued throughout a long subject. A tune that is a little more wistful in style follows and upon these two themes and their tributaries the whole of this very light movement is based. The *Coda* appears and the movement ends with a final disappearance of the nymphs which is worthy of Mendelssohn at his best.

Mozart, the most spiritual-minded of musicians, never conceived a more truly religious piece of music than the *Andante* from the E-Flat Major Quartet, where four gently blended voices seem, as it were from a distance, to speak authentic tidings of invisible things.

ANNABEL COMFORT

"Like a cool spring out of the good earth—"

The following quotations are taken from the first review of OLD PRINCIPLES AND THE NEW ORDER, which appeared in last week's Hartford CATHOLIC TRANSCRIPT.

"In any catalogue of the great men of our time, the name of Father Vincent McNabb must have a prominent place. This Irish-born Dominican has spent many years in one of the poorest and meanest slum areas in the world, the St. Pancras district of London. He is one of the few genuine radicals in the whole world. He goes straight to the root of the disorder that is racking and rending the social fabric. With all the sharp simplicity of a sword he cuts right to the heart of a question. With all the bluntness of a mallet he comes down hard on errors and abuses.

"Like the Pope in his Christmas message, Father McNabb begins with God and with man. Man cannot be understood except in relationship to the source and the end of his being. Man, his nature and his destiny are the measure and test of social systems, of economic orders and of political schemes. Man is not to be fitted to them; rather, they are to be fitted to man.

"The observant reader is impressed with the identity even to details, of the views of the author and those of the Holy Father in the social encyclicals. This is not simply the result of Father McNabb's close reading of those documents; rather it is the result of his thinking with Christ's vicar.

"Father McNabb comes back again and again to two subjects: the Family and the Land, and his pithy way of putting things is frequently in evidence. Here are some examples. He says, 'I see only in the Family—even in the shattered families of England—a ground of hope. So native to the heart of man and women is it to have a home, and therefore a quiver-full of children, that much money and all kinds of literary best-sellers have been but moderately successful against it.' 'When the Home and Homestead have been re-established the people have re-built the best school for teaching the best lesson, of self-sacrificing love.'

"A society in which the family's central importance is recognized will inevitably be a society in which property is well distributed. 'We must not forget that the average man, of whom we are speaking, is the husband and father. His instinct for ownership is not just animal push for elbow-room, but a fine gesture of love for the wife and children of his love.' The family and productive private property, which is another way of saying the land, are bound up with each other. 'As man must eat and therefore work to eat, God made the farm, like the family, a divine institution. Home and homestead being God's foundation for mankind, flight from the land into the town, and especially into the big town, will mean flight from undertaking marriage as God wished it to be undertaken.' 'In these days it is not the internal inclination to marriage that is failing, it is the possession of the external circumstances necessary for married life.'

"OLD PRINCIPLES AND THE NEW ORDER is a disturbing book. It slices errors, fat and pink with respectability, right down to their crooked, tubercular bones. Yet it is not futility bitter or despondent. On the contrary, it actually leaps with substantial hope, like a cool spring out of the good earth."

JOHN S. KENNEDY

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THE DOUGHGIRLS. Mr. Joseph Fields, co-author of two reigning successes—*My Sister Eileen* and *Junior Miss*—now has a third hit on the New York stage. This is called *The Doughgirls*. It is announced as a comedy in three acts, but it is really a farce; and it will hold the stage of the Lyceum Theatre for the rest of this winter, at least.

To the sophisticated theatregoer the first sensation given by *The Doughgirls* will probably be one of acute surprise. It is as different from Mr. Fields' two previous "knock-outs" as a play could be. Whereas the characters in the previous hits are young, innocent and charming, Mr. Fields gives us in his new offering three highly sophisticated women of the world engaged to be married to three equally sophisticated men while the six are already living together in a Washington hotel waiting for their various divorces! They are quite airy and casual about their relations. There is no line in the play to suggest that they consider their situation immoral, or that they have given a single thought to that unsavory phase of it.

When this condition has been accepted by the spectators, the play rolls on almost unobjectionably. The three men have turned over the suite to the women. There are few, if any, vulgar lines. All the characters are too much occupied with the various strangers who drift in and out of the suite to think of anything else. Innumerable amusing situations crop up. The action is so rapid that no one seems to have much time for thought, anyway.

Whenever the movement of the farce threatens to slow down a bit, there is a Russian girl-sniper who has invited herself to join the three women and who is always ready to create innocent amusement and excitement—if only by firing her rifle out of the hotel windows. She has killed 386 Germans during her experience in the Russian war. She cherishes a fond dream of finding herself and her rifle in our legislative halls and there shooting a few more Germans. She has no love in her life except her faithful rifle, but this keeps her busy enough to interest any audience.

All sorts of extraordinary men and women drift in and out of the hotel suite. One is an American Admiral, a second is a strange man drifting in at intervals in a vain quest for an unoccupied hotel room, a third is a wife who is being divorced by one of the men and who drops in to reclaim him. Then, to add more spice, there are a few captains of industry and Senators and fellow officers of the Admiral floating around in the offing. In short, *The Doughgirls* is a chaotic, confused, mad scramble. To those who can forget the decaying foundations on which it is built, it seems very amusing.

The play is produced by Max Gordon, and George S. Kaufman has directed it with his usual skill. The acting honors are carried off by the Russian girl sharp-shooter, Arlene Francis, but every actor and actress in the play does admirable work. The brides-to-be are all attractive—Miss Virginia Field, Doris Nolan, and Arlene Whelan. Good work is also done by the men, especially King Calder, William J. Kelly, Reid Brown, Jr. and Vinton Hayworth.

At the end there is a rosy curtain. One of the divorcees, who is to marry a young war hero when her divorce papers arrive, is invited to tea at the White House. She has some natural hesitation about accepting the invitation. She has suddenly remembered her anomalous position. But her papers arrived just in time. She is able to marry her fiancé with the help of a Russian priest who is captured at the last moment. The final curtain goes down on the edifying spectacle of the departure of the bride and groom for the White House!

ELIZABETH JORDAN

FILMS

SHADOW OF A DOUBT. Alfred Hitchcock's brand of suspicion that gnaws and horrifies, of fear that clutches and paralyzes, is stamped all over his newest production. Though the early sequences may seem a little vague at times, they are carefully, deliberately, threaded together to build up a suspense that makes an audience breathe harder, to create the perfect mood for the final tense interludes. A psychological battle goes on between a young girl who discovers that her idolized uncle is a murderer, wanted by the police, and the criminal who succeeds in deceiving everyone else. Set in a small California town, a middle-class family joyfully welcomes the mother's young, charming and wealthy brother who comes for a visit from the East. His peculiarities arouse an observant niece's doubts, which soon turn from suspicions into a certainty that her uncle is the notorious Merry Widow murderer. The ensuing determination by the girl to protect her family and still satisfy justice, and by the man to protect himself at all costs, carries the tale along to its gripping climax. As the suave, conscienceless criminal, Joseph Cotton gives an outstanding performance. Teresa Wright is sincere and impressive in her portrayal of the niece who is reluctant to believe the ghastly truth. Patricia Collinge delightfully depicts the mother who remains unaware of her favorite brother's derelictions. *Adults* who are intrigued by Hitchcock's work will certainly want to see this newest brain-child tuned to the same mood. (*Universal*)

KEEPER OF THE FLAME. Putting aside the flippant, humorous performances that characterized their last big success, Spencer Tracy and Katharine Hepburn are paired together here in a serious, at times mysterious, melodrama. The presentation's subject-matter is somewhat off the beaten track and has been absorbingly treated by director George Cukor. Starting with the accidental death of a national hero, the story, through the researches of a newspaper-correspondent admirer of the dead man, reveals the moral disintegration that consumed the leader and made him a traitor to his country. The journalist learns all this and also the fact that the man's wife knew the truth about him and deliberately allowed him to go to his death so that the land might be rid of a dangerous enemy. In the finale, the machinations of the false patriot are publicly exposed and the widow is exalted for her part in the whole. Though Hollywood may feel that this method of liquidating traitors is justifiable, we cannot agree. *Objection* must be raised, for the film tends to leave the impression that the leading feminine character acted ethically in omitting purposely to inform her husband of known danger, and thus contributed to his death. (*MGM*)

THE MEANEST MAN IN THE WORLD. An old George M. Cohan play provides Jack Benny with his newest vehicle. This effort will not add any laurels to the comedian's crown, but it can be suggested as passable diversion for *mature* cinemagoers. The thin script is built around a tender-hearted lawyer who finds that it pays to be tough in New York. Working up a reputation as a veritable brute, he makes his business boom, but his romance takes a nose-dive until the truth comes out and gives the happy ending. (*Twentieth Century-Fox*)

HENRY ALDRICH GETS GLAMOUR. In one of the best offerings of this series, poor, abused Henry gets mixed up with a Hollywood actress. Of course, it is all innocent fun but for a time his son's escapades threaten to interrupt Mr. Aldrich's political aspirations. Everything is satisfactorily untangled before the finale and the whole *family* is assured of some pleasant moments along the way. (*Paramount*)

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CORRESPONDENCE

DR. CORY ON DR. SOROKIN

EDITOR: It is a great pleasure to be able to reassure Mr. T. H. Williamson and to pay an instalment on the huge debt that I owe to Professor Pitirim Sorokin.

Mr. Williamson has expressed the fear that the distinguished Harvard sociologist may be "advocating the Christian myth merely because it is operationally the 'best way' out of the present calamity," and that Father LaFarge (who has, curiously enough, been blamed by Miss Zoe Vikovsky for subjecting Dr. Sorokin to "lightly sarcastic ridicule") has been guilty of imprudent eulogy and so of "endorsing an Occamistic divorce between 'truth of faith' and 'truth of reason.'"

I cannot understand Miss Vikovsky's reaction at all. I can sympathize with Mr. Williamson because Dr. Sorokin, perhaps out of a desire to be austere objectively, has, so far as I know, kept his own more intimate convictions in the background. But I can testify that Dr. Sorokin has written me a letter *à propos* of *The Emancipation of a Free Thinker* confessing that, like me, he was once an atheist, that, like me, he is now an orthodox Christian (of what creed I know not), and that he is convinced that more and more the truly enlightened intellectual will soon discover that a religious renaissance alone will inspire a genuine human progress.

Seattle, Wash.

HERBERT ELLSWORTH CORY

ALIMONY FOR HUSBANDS?

EDITOR: Now that the Supreme Court has done away with the very important element of keeping the divorce crowd in check, what will be the effect upon the public knowing beforehand that, if things do not go well, they can always escape by having the carfare to travel, and also knowing that their divorce will be recognized in all the forty-eight States?

But more deadly will be the result in future years. The whole set-up is changed. Arguments used by the advocates of birth control and planned families and uniform divorce laws appeal to the people at large, but to me they are like a house that is built of steel and concrete on a watery and sandy foundation.

Most of the young married men and women really want to stay together, but with the arguments of the divorce specialists in their immature minds, they will consent to a trip to Reno. Who, then, will have to support the children? Now that women are equal to men, is a man justified in receiving alimony, if he is sick and unable to work?

The fault for the progress these persons have made lies with the Silent Johns among the Catholic laity. We need a thing like this legislation to wake us up. We need to use every effort to educate the public to the evil of this doctrine. Do not underestimate these people. They are very powerful. We must begin to fight them on their own grounds and by their own weapons.

Bronx, New York City.

PETER S. LAROSA

LATIN IGNORANCE

EDITOR: Your issue of January 9 (page 368) tells of the English pilot who recited the *Pater Noster* and *Ave Maria* to a Dutch farmer. But why do you have to add an English translation of these familiar Latin terms? Are we Catholics as ignorant as all that? Can we not take it for granted that these holy phrases are known? This is a rather sad commentary upon our insistence upon Latin as part of a liberal education.

Newton, N. J.

IGNATIUS KOZIK, S.C.

SAINT-EXUPÉRY'S RELIGION

EDITOR: Antoine de Saint-Exupéry can write bits like the following:

If our purpose is to understand mankind and its yearnings, to grasp the essential reality of mankind, we must never set one man's truth against another's. All beliefs are demonstrably true. All men are demonstrably right. Anything can be demonstrated by logic. . . . There is no profit in discussing ideologies. If all of them are logically demonstrable then all of them must contradict one another. To agree to discuss them is tantamount to despairing of the salvation of mankind. . . . If a particular religion, or culture, or scale of values, if one form of activity rather than another, brings self-fulfilment to a man, releases the prince asleep within him unknown to himself, then that scale of values, that culture, that form of activity, constitutes his truth.

The above excerpts are taken *passim* from the last chapter of *Wind, Sand and Stars*. In it Saint-Exupéry is endeavoring to discover how "it happens that men are sometimes willing to die." Apparently he does not think that love of truth has anything to do with it.

In the same chapter, and while on the same quest, the author comes upon a dead peasant woman surrounded by her grieving sons. The best he can do on this occasion is to reflect, when he hears the bell tolling her knell: "I was suffused with a gentle peace of soul at this sound which announced the betrothal of a poor old woman and the earth." That is all; nothing more.

It is a year since I read the whole book; but I cannot now recall a single indication in it, despite its serious theme, that the author believed in a personal God, or in life after death.

I wonder, is it quite certain that Saint-Exupéry is "great and profoundly religious"? (AMERICA, December 12, page 255.) I hope it is, of course; but I should not care to stake anything on it.

New York, N. Y.

JOSEPH M. BECKER, S.J.

[Saint-Exupéry could write bits like the above, but he could also furnish Herbert Agar's *A Time for Greatness* with a clear and badly needed mention of God as the source of human rights and human dignity. If "profoundly" is too praiseful an adverb, the texts quoted by Agar are at least definitely religious, in contrast to the miasmatic pan-humanism of the City of Man.—Ed.]

PRAYING THE MASS

EDITOR: I agree with C. Kingsley that Catholics should learn the prayers of the Mass by heart. In fact, I did this very thing quite painlessly by reading the Mass prayers at home every day, in the years when I could not get to church at all. One day I discovered, to my delight, that I knew the Ordinary. And when I could go to church again, I soon learned to fit the prayers to the priest's action.

I do not believe that it would be possible to learn the Proper of the Mass by heart, since no one Mass, except the Requiem Masses and the Common of the Saints, is said more than a few times a year. Besides, the Proper is always read by the priest; so why should not the congregation read with him?

If Catholics are to learn the prayers of the Mass in Latin—and this is most desirable—then that Latin must be taught as a living language in our schools from the earliest years. It is a part of our Catholic heritage. Why has it been neglected?

Overlea, Md.

ALICE C. BAMBACH

THE UNSEEN LEADERS—WHO ARE THEY?

EDITOR: In times like these, when the need for leaders is great, the response to the need is great in number and spirit. It is hard to believe that the impossible is being realized—so many have responded to the different needs of the nation's war efforts. Ever since Mr. Roosevelt spoke about doing the impossible, a few months back, leaders have responded without delay. Whenever the need arises, they will always crop up like fast-growing mushrooms.

But, whether the need for leaders be great or not, there will always be leaders. The leaders I am referring to are the unknown leaders. They do not wear a robe that marks them as holders of office. Neither are they addressed by titles, nor are they known far and wide. Instead they are known to each and every one of us. They are known as friends or neighbors. And what we see in them are the good works that make them upright citizens of the community. Their good works are an example to others. Others try to imitate those who practice only good example.

Good example is like good leadership. It leads others to do likewise. And those who live a life of good example are leaders in an unseen way.

There are many unseen leaders who are rendering, in these times, a great service to our country. You will find them everywhere—in the Army, in the Navy, in the Marines, in the production industries, in the schools and colleges, in the churches, and in all walks of life. They do not ask for any reward. All they hope for is a world with "the Four Freedoms"—freedom of thought, freedom of conscience, freedom from want, and freedom from fear.

Good example can bring about "the Four Freedoms." It takes good example to strike the enemy. And example is a very effective weapon in helping to win the war.

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THE CIVICS CLASS REPORTS

EDITOR: Our American Civics class uses AMERICA as the basis for our weekly current-events discussion. We find it helpful, and an excellent source of informative material.

In your November 28 issue appeared a comment regarding President Robert M. Hutchins' words on the function of a university in war time. This comment received the greater part of our discussion time. On the whole, the class felt that the classical part of education is more important to America culturally than the technical field. If America is to become machine-minded exclusively, what will the culture of tomorrow be? The outlook is not hopeful.

Spokane, Wash.

MARITA BOS

EDITOR: It seems that while many of our colleges are being closed because of a lack of students, colleges in England are thriving through this tumultuous chaos. I should think that with England being so hard hit, because of a long period of war, it would be necessary for all her available manpower to pitch in and help; while our boys and girls could continue their education, as older people took defense jobs; but the positions seem to be reversed. I ask Why?

Spokane, Wash.

ANNE MARIE HOWARD

EDITOR: I think it is time for America to "stand up and take notice." We must have an educated country in years to come. Now is the time to think of the future. We, as the future leaders and voters of America, feel that education is all-important. Our leaders of tomorrow must be leaders of our democratic Government. Once again I ask, how is it that England's colleges can continue to exist?

Spokane, Wash.

MARY FELICE

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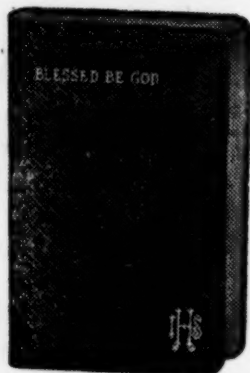
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PARADE

PROVOKING considerable discussion of late years has been the constantly growing tendency to take the dog out of the kennel and put it in the home, a tendency especially pronounced in persons who deny existence to babies. . . . The discussion revolves around the question whether the widespread substitution of the dog for the baby in the modern home has proved a social gain or a social loss. . . . Not a few individuals still feel that the old pattern of family life—father, mother, human babies—makes for a high type of civilization. They argue that it would be difficult to keep civilization going without babies. . . . There are, on the other hand, numerous individuals who condemn the old family pattern and maintain that the new one—husband, wife, dog—makes for a happier society. . . . Thus, while the cat and the canary retain their obscure positions, the dog has been raised to the status of a controversial issue. . . . Because of this, the following communications seem to be timely. . . .

"Dear Parader: Your Parade of September 26 reminded me of what an unmannerly English bull-dog did a year ago. While substituting for an ailing assistant, I visited a home to make arrangements for a Communion call. Among other things, I bade the folks to keep the bull-dog in reserve next morning lest he cause annoyance. Promptly at seven next morning, I knocked at the door, and promptly there met me at the door first the bull-dog, then the matron. Without delay, the canine put his paws on my belt. And then, a second time he lunged—harmlessly, it is true—at my belt, causing me to press my right hand tightly against the Blessed Sacrament in case a struggle would ensue. At seven that evening the same woman—who in the morning came to the door of her home uncombed, unshod, unsocked—complained at the rectory door that someone was rude to her dog in the morning at a Communion call. How lovely!"

Wisconsin

J. F. S.

"Dear Parader: Commendation is in order for your invasion of the canine kingdom with Christian logic from the lips of common-sense cabbies. To my way of thinking, this puppy-worship is one of the modern heresies that will only die when scotched with an effective name. Possibly 'caninism' is the word; yet, in proportion to the evil, it seems puny. May I offer the Parader an interesting way to spend some Sunday afternoon? On the outskirts of White Plains slumbers the little town of Hartsdale. To the chance visitor, its chief attraction is a fashionable dog-cemetery surrounded with all the nostalgia of creeping ivy, wisteria and pine. Here finely-carved granite and marble mark the passing and house the bones of many a fond Fido. It is common, on a quiet Sunday afternoon, to see tear-stained faces bent in grief over the tombs of dogs sleeping in their boney paradise. On one occasion, a woman—a good sensible mother whose chief interest is the rearing of a Catholic family—told me that she was extended much sympathy by her 'more modern' friends who believed that a dog was the only answer to loneliness. When she assured them that as a mother with a house full of children she felt little loneliness, and that, if she ever should, a dog would never provide the answer, the initiation into the cult of dogs was not extended. The moral is: since we must have birth-prevention and its quack apostles, let's give them the dogs as 'lab' material; and in place of marble mausoleums for dogs, let's give this pretty penny as an aid for the children of the poor."

Maryland

E. J. B.

It should be said in fairness to dogs that they are not responsible for their baby-supplanting role in the new type of family life.

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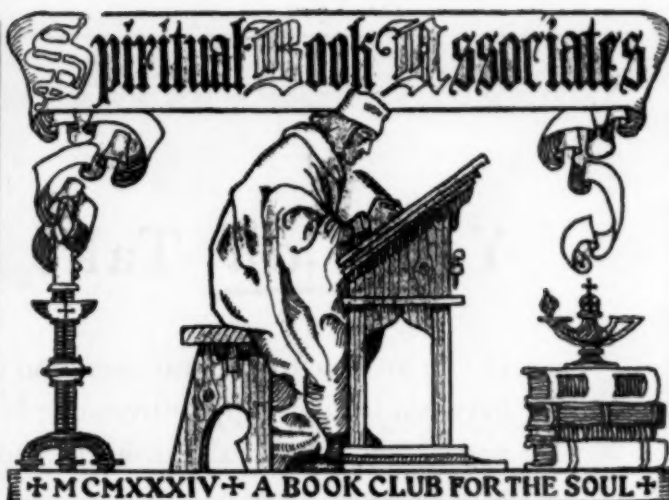
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